THE

CHRISTIAN ADVOCATE.

APRIL, 1828.

Religious Communications.

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continued from p.* 105.)

Remarks on Mr. Eastburn's narrative—his marriage and the character of his wife—his exile from and return to Philadelphia—his bearing arms—his son—is refused to be taken on trials for the gospel ministry, by the Synod of New York and Philadelphia—his rebaptization.

The germs of future character are often distinctly seen in early life: and a careful consideration of the narrative before us will, it is believed, disclose the elements of those habits of feeling, thought and action, by which its author was distinguished in his maturer years.

It is his own remark, that he was an example of the inspired declaration of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it." But for that sensibility of conscience, and knowledge of his duty, which he derived from the pious instructions and admonitions of his parents, there is no probability that he would have torn himself from his thoughtless companions, when going to the Schuylkill to profane the Sabbath by skating on the ice, and have hastened back to attend a place of publick worship. It is the want of such parental teaching and good example as he enjoyed, which is the radical cause that our cities now abound with crowds of noisy boys and thoughtless youth, who desecrate the day of sacred rest, and even disturb in their own dwellings, the exercises of those who wish "to keep holy the Sabbath day." To this cause indeed—to the neglect of parental duty—may be traced that shocking violation of the fourth command of the decalogue, which prevails throughout our country, and which threatens to bring down upon it the just judgments of Heaven. If heads of families in general were as faithful in the discharge of their duty as the parents of young Eastburn appear to have been, many, like him, would not only abstain from all open vicious practices, but like him, would also feel the influence of that fear of God, which might lead to the diligent use of all the means of grace; and eventually, under the Divine blessing, to genuine and eminent piety.

In the vivid and impressive views which the subject of this memoir had of his guilt and misery, and of his exposure to the curse of the broken law of God, in his unconverted state, connected, as they were, with his awful apprehensions of the eternity of future punishment, we may doubtless find the origin of that earnest desire, which never forsook him, to be instrumental in plucking sinners as brands from the burning. He could not contemplate their fearful situation, without most anxiously wishing to convince them of

it, and to engage them, if possible, to flee from "the wrath to come." He was habitually and deeply sensible that an effectual care for the soul, is emphatically "the one thing needful;" and to do something—to do every thing in his power—to promote the salvation of souls, he felt to be an obligation from which he could never be released.

In the long and sore conflicts which this good man experienced, and the variety of exercises through which he passed, before he was comfortably established in the hope of the gospel, we may perceive the source of that lively sympathy which he always manifested with persons in mental distress, and inquiring what they should do to be saved; and of the peculiar qualifications which all who knew him admitted that he possessed, for instructing, counselling, and praying with individuals, who had been brought into this interesting situation. He "remembered his own affliction and misery—the wormwood and the gall;" he had been carried to the borders of despair, or rather, for a season, he seems to have passed those borders; and he had found at last a happy and complete deliverance. Hence his interested feelings for those who were experiencing, in any degree, the views and apprehensions of which he had known so much; and hence too his ability to give them advice, and to assist their labouring minds. They could scarcely speak of a fear or a discouragement, which he had not experimentally known. He had passed over the whole thorny path in which he found them travelling; he knew every inch of the ground, and every danger with which it was filled. He could make out, in his own case, a situation more deplorable than that of the most of those with whom he conversed; and while he warned them faithfully of every false resting place, he could guard them against utter despondency, and invite them to an immediate application to that precious Saviour, of whose readiness to receive the very chief of broken hearted and believing sinners, he considered himself as a striking and memorable example. It appears that the Apostle Paul often appealed to his own experience; and there is reason to believe that this was also frequently done by him whose narrative is before the reader. With the holy scriptures his familiarity was eminently great, and scriptural examples and scriptural doctrine were always the authorities, and the only ultimate authorities, on which he relied. Through the whole period of his protracted spiritual conflict, it appears that Mr. Eastburn diligently employed himself in his lawful calling, and that when his distress was the greatest of all, he sought in "working hard at his trade" for the mitigation of his misery. This advice he was doubtless prepared to give to others. He was no friend to the neglect of relative duties, or any of the ordinary concerns of life, because the mind was deeply engaged on the subject of religion; and he was one of the best and safest advisers, for those whose mental exercises were mixed with morbid melancholy.

The doctrines from which an individual first derives relief and comfort, after having suffered from gloomy forebodings in regard to his eternal destiny, he is usually disposed to cherish fondly and maintain steadfastly, in subsequent life. This was remarkably verified in the subject of the present memoir. The all sufficiency of Christ; his obedience and atonement, as constituting a righteousness, the imputation of which is the sole ground of the sinner's pardon, justification and acceptance with God; the necessity of the Holy Spirit's influence, to renew and sanctify the heart; faith, in the strictest sense, the gift of God; the union of the justified sinner with his Saviour

indissoluble, and perseverance in grace the certain consequence; resting on the covenant of grace, in which every true believer is interested, and not on fluctuating frames and feelings, as the foundation of hope and confidence toward God.—Of these doctrines the outlines are conspicuous in the narrative of Mr. Eastburn; and of these he was tenacious to the end of his days. He nevertheless cherished a sincere affection for many who differed from him in regard to some of these doctrines, and could maintain a cordial Christian fellowship with them; provided he discerned in them a real love of holiness, a true reliance on the Saviour, and a devoted attachment to his cause. He was a strict Calvinist, of the old school, in his own creed; and could, for himself, not derive comfort from other views of Christian doctrine than those which that creed presents. But the peculiarities of the system he did not reckon among the essentials of religion; and he held his own opinions so meekly, that he was, in a remarkable degree, acceptable, in his visits and ministrations, among several Christian denominations, whose doctrinal tenets differed considerably from his own.

It appears from his narrative, that his parents early entertained the idea of his being educated for the gospel ministry; and that after his conversion, he, for a time, left his mechanical occupation, and applied to study, with the hope of being regularly introduced into the sacred office. Although disappointed in this, it is probable we may here discern the beginning of that desire to bear the messages of salvation to perishing sinners, which could never be extinguished. This desire was no doubt greatly increased in its intensity, by those circumstances and considerations to which we have already adverted. So intense it certainly was, that he sought its gratification, in opposition to discouragements and disappointments neither few nor of short duration; till at length, after he had passed the meridian of life, he was authorized to use his gifts, in exactly that form which was most desirable to himself.

The foregoing remarks seemed to the writer to be naturally suggested, on a careful examination of Mr. Eastburn's narrative; and to be worthy of attention on their own account: at the same time, they will enable the reader more clearly to understand a number of occurrences, which will be noticed in the sequel of this memoir.

After Mr. E. returned to his business, as a cabinet-maker, nothing worthy of record seems to have occurred; except that he laboured with his usual activity and diligence, and attended meetings for prayer and religious conference, as often as opportunities offered, for about the space of two years.—He then entered into the marriage relation. Among his papers the following certificate was found—

"This may certify, to all persons whom it may concern, that Joseph Eastburn and Ann Owen, both of the city of Philadelphia, were lawfully married on the 12th day of June, Anno Domini, 1771—

Per me, James Sproutt,
Minister of the Gospel."

The woman whom Mr. E. selected for a wife, was as much noted for industry as himself. Hers was exercised in a branch of the tailor's business, which she had learned, and in which she had become expert. She was a woman of higher intellectual powers and of more improvement by reading than her husband. But her best distinction was her eminent piety. She had, with this, much good sense and discretion, in connexion with an amiable temper and an engaging demeanour. Hence her company and conversation were truly attractive; and the her singular neatness and order of dwelling, were the admiration of all her visitants. Religion, in which she had a deep experience, was her

favourite topick of discourse. But she never intruded it unseasonably, ostentatiously, or offensively. She suffered conversation to take its natural course, and joined in it with cheerfulness, and sometimes with pleasantry, till a fit opportunity presented to give it a serious cast, or to drop some pious remark which she hoped might be useful. During the latter part of her life, she was an habitual invalid, and found it necessary to confine herself to her apartment through the whole inclement season of the year. Yet she was habitually cheerful, bearing her infirmities with little complaint and with exemplary fortitude. Her maladies were connected with a pulmonary affection, which at length carried her to the grave. But, for her, the grave had no terrors. She approached it not only without fear, but with serenity and a desire to depart. Her patience, tenderness of conscience, Christian resignation, and unwavering hope of heaven, through a long confinement, were of the most edifying kind. She was doubtful of the propriety of taking laudanum to mitigate her cough and restlessness; nor would she consent to its use, till she had very seriously consulted the present writer on the lawfulness of such a remedy—This tribute to her memory it had been criminal to withhold. The period of her dissolution will be noticed in its proper place.

After what has been said, it is scarcely necessary to add, that Mr. and Mrs. Eastburn were happy in their union. For a number of years subsequent to their marriage, they had no house of their own, nor the undivided occupancy of one upon rent. They lived in a single room furnished by themselves, in a family that owned or had rented the dwelling in which they resided. This was their manner of life, during their residence in the city, till after the war of the American revolution; and from the labour of their hands, in their several occupations, they derived the means of a very comfortable support.

Mr. Eastburn performed two or three tours of military duty, in the revolutionary war; he was in the field at the memorable battle of Princeton, Jan. 3d, 1777, on which the success of our struggle for independence seemed to be suspended. He however accounted it a merciful providence, in his after life, although never in principle opposed to defensive warfare, that he had, in no instance, been instrumental in taking away human life. On one occasion the corps in which he bore arms was commanded to fire on the enemy, but was instantly countermanded, and did not fire—Nor on any other occasion was he called to discharge his musket on an opposing foe. On the approach of the British army to Philadelphia, in September, 1777, many of the citizens, who had been ardently attached to the American cause, fled into the adjacent country. That Mr. and Mrs. Eastburn were among the fugitives there is no reason to doubt; but the place of their residence, during their exile, if ever known to the writer, is not now in his recollection. Before the close of the summer of 1778, the British troops had evacuated the city, the citizens who had fled returned to their homes, and Mr. Eastburn and his wife resumed their occupations. The subsequent period, however, till the peace of 1783, was one of great publick agitation; religion was in a languishing state throughout the land, and vice and immorality, the usual attendants of war, lamentably prevailed. So far as opportunity offered, Mr. Eastburn continued his former practice of attending meetings for prayer and Christian conference, and was usually a leader in them.

In something more than a year after marriage, as nearly as can

now be ascertained, a son, and an only child, was born to the pious pair, whose story we are tracing. This child bore the name of Thomas; and there can be no doubt that many prayers were offered in his behalf, and much religious instruction imparted to him. Contrary to the wishes of his parents, he insisted, at an early age, on going to sea. After fruitless endeavours to dissuade him from his purpose, he was committed to the care of Captain Benjamin Wickes, then an intimate and endeared friend of his father, and the commander of a merchant vessel which sailed from the port of Philadelphia. The statement of this venerable man, now an elder of the church in his 82d year, as given to the writer a few days since, represents the conduct of young Eastburn, while under his superintendance, as orderly and correct. That he was not so, when he came to act for himself, it is grievous to mention. He, however, became first a mate, and then the commander, of a merchant vessel. By the failure of a mercantile house, into whose employ he had entered, he lost the little property he had acquired: And shortly after, on his return from the West Indies, in a vessel in which he was only a passenger, he was instantly killed by a cannon ball, at the age of 24 or 25 years. This was at the time when the excesses of the French revolution were at their height; and the shot which killed Thomas Eastburn, seems to have been fired with a view to bring to, or to capture the vessel, in which he was a passenger, with a view to plunder. The news of the death of their son soon reached his anxious parents. This correction of their heavenly Father they bore with a submission and resignation truly Christian; but it was manifestly painful for them to speak on the subject to any of their friends. Hence the memorialist, after his pastoral visit to the mourning family, never introduced the topick in his conversation with the parents; and hence, although he is satisfied that all the material facts of the case are here correctly stated, he is not quite sure that some unimportant circumstances might be different from the representation now given of them. It may serve to show how opposite are the sources from which consolation under affliction is sought by different descriptions of people, to relate an incident which took place on this sad occasion. Some of the sailors belonging to the ship in which Thomas Eastburn was killed, called on his mother, to narrate the particulars of the disastrous event. On perceiving how much she was grieved, one of them said—"Madam, he died without a bit of pain; the cannon ball carried off his head all at once." Between the views of this sailor and Mrs. Eastburn, what a difference!—he thinking only of an easy death; she absorbed with the thoughts of that eternity into which her son was so suddenly hurried. This excellent woman, in a kind of reserved manner, intimated to her pastor, in the single conversation he had with her on the death of her son, that she had been unusually engaged, and as she thought assisted, in prayer on his behalf, for some time before his death; and this was the source, and the only one, from which she appeared to derive a ray of consolation. It is not improbable that the deep interest which, in the latter part of his life, Mr. Eastburn took in the spiritual concerns of seamen, was increased by the remembrance of his son.

We now return to narrate the events of most importance in the life of the subject of this memoir, during the period which elapsed from his return from exile, till the termination of the awful pestilence of 1793. It has already been mentioned, that during the first part of this period, he continued his practice of attending meetings for

prayer. But it appears that beside this, he sought a regular introduction to the gospel ministry. It is in the recollection of the memorialist, that before he left his father's house for college, which was in May, 1782, a letter in relation to the introduction of a man into the gospel ministry, without a liberal education, was addressed to that father. It cannot be stated as a matter of distinct remembrance, that this letter related to Mr. Eastburn; and yet no doubt is entertained that it did. The man concerned, it was understood, resided in Philadelphia. The letter was written by a delegate from the state of New Jersey to the old Continental Congress, on which that delegate was then attending. The party to whom the letter was addressed was a leading member of the presbytery of Morris county, all the members of which had, a short time previously, separated themselves from the presbytery of New York, and formed the presbytery of Morris county —chiefly with a view to license men to preach the gospel without requiring, in all cases, a course of liberal study. But the manner in which the business to which this letter related was disposed of, in the Morris county presbytery, is unknown to the memorialist; except that Mr. Eastburn was never under the care of that presbytery. It is considered as probable, that the finances of Mr. E. did not permit him to spend the time in preparation for the pulpit, which was required even by the Morris county presbytery.

Certain it is, that shortly after this time, a proposition was made to the Presbytery of Philadelphia, to take Mr. E. on trial for the gospel ministry, without the literary acquisitions usually required in such a case. The minute of this Presbytery on the subject is not before the writer; but the following minute of the Synod of New York and Philadelphia will show that the case had been referred to the Synod by that Presbytery. The name of Mr. Eastburn was indeed omitted, and no doubt with design, in the record; but there is no question that the reference was to him. In the minutes of the Synod,* at their sessions in May, 1783, the following entry appears.

"Through the committee of overtures, it was requested by the First Presbytery of Philadelphia, that the Synod declare to them their sense, on this point, viz. whether a person without a liberal education, may be taken on trial or licensed to preach the gospel? The question being put, it was carried in the negative."

It was mentioned to a friend of the writer, by Mr. Eastburn himself, not long before his death, that the influence of the Rev. Dr. Witherspoon in the Synod, was chiefly instrumental in obtaining this decision. However that might be, and whatever might be the number of those who voted in opposition to the majority, the cause of Mr. E. had, it appears, but one open and active advocate. A daughter of the Rev. Dr. Sproat, now living, has within a few hours assured the writer, that she well remembers the emphasis with which her father said, on returning to his family from the Synod—"I have had to stand alone, in pleading the cause of Mr. Eastburn:" and then added, that he believed Mr. E. might do more good in preaching the gospel than some others who obtained license. The memorialist feels himself bound to state facts as he finds them; but it is not to be understood that he means to give an opinion, in opposition to that of the Synod on this occasion. It will ap-

* It will be recollected that this was before the formation of the General Assembly of the Presbyterian Church; and that this Synod was then the supreme judicature of that church.

pear hereafter in what manner he did think and act, when called in Providence to take a part in authorizing Mr. E. to assume the character of a religious teacher. In the mean time, this decision of the Synod seemed to terminate all hopes in the mind of Mr. E. that he would ever be permitted to preach in the Presbyterian church. How much influence it had, or whether any, in turning his views to another communion, the memorialist is not prepared to pronounce. The facts are, that not long after this decision, an intimacy, which had not previously existed, took place between him and some brethren of the Baptist church; and that, in the issue, he received from a minister of that church rebaptization in the form of immersion. This took place at Southampton, about 17 miles to the north of Philadelphia.

The known conscientiousness of Mr. E. ought to prevent or remove all suspicion that, in this transaction, he did not act under a full conviction of duty. But whether that conviction was the result of due deliberation, and of enlightened views, is another matter. His purpose of doing what he did in this concern, appears to have been concealed, both from his wife and his beloved pastor and friend, Dr. Sproat. It is certain that he was never enrolled as a member of the Baptist church; and it is believed that he never communed in that church, even in a single instance. To satisfy his aggrieved wife, (for she was deeply grieved on this occasion,) he promised her that he would not leave the church to which they both belonged, while she remained in life; and he not only fulfilled this promise, but showed as little disposition to leave it after her decease, as he had done before.*

(*To be continued.*)

* Mr. Hiram Ayres, whose signature appears at the close of the first of the following letters, very kindly consented, at the request of the writer of this memoir, to endeavour to obtain authentick information from Southampton, in regard to Mr. E.'s rebaptization there. The foregoing account was just finished, when the following letters were received.

—

Philadelphia, March 21st, 1828.

Dear Sir,—In compliance with my promise, I wrote to Southampton for information concerning the late Rev. Joseph Eastburn, and after considerable delay, received the following information from two different persons, one of whom was present at the baptism, and whose testimony is conclusive as to time, &c. He thinks it was in the summer of 1788, that Mr. Eastburn was baptized, and states that the ordinance was administered by the Rev. David Jones. But for your greater satisfaction, I have given the paper accompanying this, which you will perceive contains the information above stated; also some interesting circumstances—all of which is at your service. The other person to whom I wrote gives a corresponding statement; says it was between the years 1786 and 92, that he was baptized, and by the same person, and at the same place, as above stated. It appears from both the letters I received, that no record was made of the transaction in the church book. Since receiving those letters I have heard it said, that the Rev. Thomas Fleeson, of Blockley, was possessed of information concerning the subject of our inquiries. I accordingly wrote to him, but have not yet received a reply.

I am yours, &c.

HIRAM AYRES.

No. 14, South Twelfth Street.

REV. A. GREEN, D. D.

—

The letter to Mr. Ayres, to which his note refers, is as follows.

Southampton, March, 17th, 1828.

"Dear Cousin,

"You wrote some time since, requesting such information from Southampton as could be come at, concerning Mr. Joseph Eastburn. I do not recollect the precise time, but think it was some time in the summer of 1788, that Mr. Eastburn came to Southampton, where he gave a very pleasing and satisfactory relation of his religious experience, before the church—dated his first religious exercise among the Methodists—but afterwards, becoming dissatisfied with their way, left them, and gave himself a member among the Presbyterians; said the Lord's presence was among them, and that he had enjoyed many precious seasons in their society; but to satisfy a scrupulous conscience, he had come to Southampton to be baptized by immersion—

which ordinance was administered by Mr. David Jones. What I have now written I remember perfectly well, being present at the time.

"ELIAS YERKES.

"MR. HIRAM AYRES."

"Mr. Eastburn did not give himself a member of the church at Southampton, his residence being in Philadelphia; therefore the church book is silent about him. He was baptized only upon a profession of his faith in Christ, and went on his way rejoicing."

It will be observed that the statement which had been prepared before these letters were received, is not invalidated by them, in any thing except the date of the transaction to which reference is made. This date is in itself of little importance. Yet it may not be improper to remark, that it is incorrectly assigned to the summer of 1788. At that time the writer had been settled as co-pastor with Dr. Sproat for something more than a year; and he is well assured that the rebaptizing of Mr. Eastburn had taken place before his settlement, which was in April, 1787. Mr. Yerkes, the venerable member of the Baptist church at Southampton, who wrote the second letter, says explicitly—"I do not recollect the precise time." After the lapse of more than forty years, although facts may be distinctly remembered, dates can seldom be fixed, without some other aid than that of mere memory. The information given by Mr. Yerkes, as to Mr. Eastburn's views in seeking baptism by immersion, is a valuable addition to the previous account.

TRANSLATION OF MARCK'S MEDULLA.

(*Continued from p.* 107.)

XVI. Natural Religion in the state of innocence was far more perfect than since the fall. Nor is it to be doubted that Adam, in his state of innocence, might have known the Trinity without a special revelation; since in his very nature he possessed the image of God, and the perfection of wisdom; nor could he have either known or worshipped the true God in a manner worthy of him, unless as the Triune God.

XVII. The Socinians deny that natural religion is innate, and even that it is ever acquired. They object, 1. That "*the fool hath said in his heart, there is no God.*" Ps. xiv. 1. Answer: That expression ought to be understood both as expressing *the wish* of an impious man, and in reference to the providence of God. 2. That *God is the object of faith*, Heb. xi. 6. "And without *faith* it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Answer: What is here required may be learned from nature, although taught more clearly by revelation; and faith is required only as far as knowledge extends. 3. It is objected, that *infants are without religion.* Answer: They have it not indeed in exercise, but in a capacity for it, just as they have a capacity of walking, of speech, and of many other things. 4. *Some nations acknowledge no God.* Answer: The experience of the oldest nations contradicts this; while the mere negative testimony of a few persons is not sufficient to establish it. 5. It is asserted that *atheists have been found at all times and in all places.* Answer: None can be produced who by the constitution of their nature were wholly ignorant of a Supreme Being; although there are multitudes, who neither acknowledge the true God, nor worship him in a proper manner—who are willing to persuade themselves and others that there is no God: and some of whom, perhaps, by the special judgment of God, have had even the last ray of natural light extinguished in their minds.

XVIII. Natural religion extends itself not only to the existence of God, but also to his essence, attributes, his works of creation, and in part to his law. These are the το γνωστον του Θεου, Rom. i. 19, or *that which may be known of God.* Natural religion, however, does not reveal the Trinity of persons in the Godhead, nor Christ the Mediator.

Mat. xvi. 17—"Flesh and blood hath not revealed it to thee, but my Father which is in heaven." 1 Cor. ii. 14—"The natural (ψυχικος) man receiveth not the things of the Spirit of God, for they are foolishness to him," &c.

—

Notes on Sect. XVI.

1. If Adam was created perfectly good and holy, he was created with an ability and fitness for glorifying God perfectly. Now the way in which we glorify God is by actually worshipping, as well as always honouring Him, in a manner becoming the dignity, the greatness, and the infinite perfection of his character. But no one can truly and properly worship God; none can worship him in an acceptable manner, without a knowledge of his will, and without knowing *how the God to be worshipped does essentially exist.* Further, no one knows the true mode of the divine existence, who does not know that God exists in *the trinity of persons.* As the true God then, according to his peculiar nature, Adam could not have worshipped him, unless he had known him in the trinity of persons.

2. Adam must have known God as existing either in the trinity of persons, or in one person. If the latter, he was, in his state of innocence and *perfection*, involved in a gross error as to the great object of worship; an error to be corrected only by an extraordinary revelation. But the perfection of his religious knowledge forbids such a supposition.

3. In comparing the knowledge which man had of God after the fall, with that which he possessed before it, we exalt the former and disparage the latter too much, when we argue from the state of the former to the state of the latter; and conclude because man in his fallen state does not without a revelation know the Triune God, therefore he could not have known him in the state of innocence. We should rather acknowledge and bewail the exceeding darkness and corruption which deform the soul, and obstruct the entrance of truth into it.

The knowledge of the Trinity does not peculiarly belong to the mysteries of redemption and salvation, which regard men only as in a fallen state. With respect to the distinct existence and operations of the Trinity in relation to these mysteries, there can be no doubt. But the doubt is, whether God as the *Creator* is *Triune.* That he is, is proved from the fact that of the *Logos* or Word, "the same that was in the beginning with God," it is said, "the world was made by him," and of the breath or Spirit of the Lord, that the host of heaven was made by Him. This was the Spirit that "moved upon the face of the waters." The same truth also appears from the declaration, that they who honour the Father, at the same time necessarily honour the Son and Spirit. On the other hand, he who denies the Son, denies also the Father.

Notes on Sect. XVII.

"*The fool hath said,*" &c. "God is not in all his thoughts." "*No God* is the summary of all their thoughts; they approve not to hold God in acknowledgment; their state of mind is enmity against God." *Rosenmuller in loc.* It is the secret wish of the sinner in the hour of his folly and licentiousness, that there may be no God to call him to account, but it is not his calm and settled belief that there is none, any more than that he has no conscience or sense of right or wrong. The very word *conscience*, in its derivation, *con* and *scio*, intimates the *compound knowledge* he has, first of his own thoughts, motives and actions; secondly, of law, with which he compares them. Law of course must have a lawgiver. The notion of pure atheism is absurd; it is contradictory to the principles of our nature; it is *monstrous*, for it is not to be numbered among the ordinary productions of the human mind. The man would be less absurd than the advocate of atheism, who should argue that because some, or even many men are blind, therefore men in general do not see.

Ps. xiv. 1, should be construed of the judgment or rather feeling of sinners respecting the *providence* of God, not his *existence.* The Targum on this passage explains the words *no God*, by *non est dominium, imperium aut potestas Dei in terra*—"God does not exercise dominion and power in the earth."

In answer to objection 2, it may be remarked, that the God of nature, as such, is an object of faith, as well as the God of revelation. We believe in the immortality of the soul, in the creation of the world, the death of the body, and in future rewards and punishments. But nature teaches these truths as well as revelation, though she goes no further than the alphabet of them, while revelation enables us to read even though we run. "Through *faith* we understand that the worlds were framed by the word of God." In view of the objections specified by the author, and others of a similar nature, it may be said that before we can admit their force, all primary truths must be eradicated from the mind; the very nature of

man must be changed, and he must no longer be considered as a rational being. Every vestige of the law of nature must be considered as obliterated. There must be nothing internal to accuse, nothing to excuse. Nay, man must be worse than the very devils, for they, fallen, degraded, and accursed as they are, believe in the existence of God, and tremble while they believe. It should here be particularly observed, that Paul, in Ch. i. to the Romans, among all the low corruptions and abominable practices of the heathen, does not mention the denial of the existence of God. They were "*haters* of God," but to hate, they must know him. Accordingly, In the same argument, he declares the law of God to be written in their hearts.

Notes on Sect. XVIII.

Natural religion may be supposed to teach a variety of things beyond the existence of God, though it be difficult to say precisely how much, since its dim rays have been swallowed up in the broad and bright light of revelation. Whatever of goodness, wisdom, power, justice, mercy, &c. were discernible in the creature, it would be reasonable to trace up from the ectype to the archetype. But of the Triune God nothing was known. Hence, Acts xvii. 23, Paul found an altar erected, Αγνωστω Θεω, to the UNKNOWN GOD. That was the "time of ignorance." When they knew God to a certain extent, they did not worship him as he is truly, God. The το γνωστον Θεου, was very different from the το πιστον Θεω. Jesus Christ as Mediator, Redeemer, Saviour, is a subject of pure revelation. Cicero (acad: quest.) complains that Zeno and the rest of the Stoics believed *Æther* to be God, and that Cleanthes supposed the sun to be the ruler of all things. "We are driven, therefore," says he, "by the different opinions of the philosophers into absolute ignorance, as to whom belongs the government of the world." The times of this ignorance, God, for wise purposes, winked at.

THE LAST HOURS OF DR. JOHNSON.

In the Christian Observer for Nov. and Dec. last, an excellent paper appeared on "True and False Repose in Death," extracted from "Christian Essays" recently published in Britain, by Mr. Wilks. These publications in the Christian Observer, it appears, occasioned the following letter, addressed to the editor of that distinguished religious Miscellany. It may be proper, for the information of some of our readers, to state, that the writer of this letter has been, and it is believed still is, "the Secretary of the Moravian Missions;" and that his father, sometime since deceased, was an eminent Minister of the church of the *Unitas Fratrum*, statedly resident in London. We had heard something of the composure of Dr. Johnson's mind, as he drew near to death; after having been all his life time subject to bondage, through fear of that awful crisis of his being: And a couplet in Cowper's epitaph on this Coryphæus of British Criticks and Moralists, which we published in our second volume, intimated that the friends of vital godliness believed that the latter part of his life afforded better evidence than the preceding part, of his possessing genuine piety—A deep reverence for religion, and a strict adherence to its forms, it is known that he always maintained. But Cowper says—

"Who many a noble gift of Heaven possessed,
And faith *at last*—alone worth all the rest."

His biographers, Hawkins, Boswell, and Murphy, were not likely to say much on this topick. Boswell indeed gives intimation that his fears subsided, and that hope prevailed; but his account is extremely meagre. It was therefore with peculiar pleasure, that we read the publications which first appeared in the Christian Observer, and particularly the following letter, published in the January number of that work. The extraordinary mental powers of Dr. Johnson have long been a subject of our admiration; and to find them all at last, mingled as they were with an uncommon degree of the pride of conscious genius, bowing with childlike meekness at the foot of the cross, and taking lessons of instruction and consolation, from an humble, but

well-informed Moravian Missionary, was to us truly delightful, and we hope edifying—and we trust that not a few of our readers will be similarly affected. We were rejoiced to observe, that his "late conversion" was "not so late as his last illness." The letter is as follows—

To the Editor of the Christian Observer.

Having observed in your publication a paper on "True and False Repose in Death," taken from Mr. Wilks's Christian Essays, in which the author has commented upon the last days of that great ornament of our national literature, Dr. Johnson, I wish, before the tradition is lost, most fully to corroborate his statements, on the testimony of my late revered father, who knew Dr. Johnson intimately, and always spoke of him as having become truly, before his death, "a child of God, by faith in Christ Jesus." Indeed, for several years, my father had observed in him, not only an increasing *knowledge* of the way of salvation, freely through the merits and atonement of the Redeemer, a subject on which he delighted to hear my honoured parent expatiate in his truly affectionate and pastoral manner, but also a growing humility and piety, which showed that he had himself personally "laid hold of this hope set before him in the Gospel," and found pardon and peace to his soul.

I regret that I did not collect at the time any memoranda of my father's frequent interviews with this eminent man, as they would have served to show that "the great Dr. Johnson," as he was emphatically called, did not, in his closing years, live, and certainly did not die, a Formalist or a Pharisee, trusting either wholly or in part to his own merits: but that his "conversion" to God, to use his own expression, though "late"—yet not so late I feel assured, as his last illness—was *true*, and that he died a penitent sinner at the foot of that cross, from which no sincere penitent was ever rejected.

Dr. Johnson, during the latter part of his last illness, had sent his servant Franky, as he familiarly called him, every day to our house, to know when my father, who was absent from London, would come back, with a request that he would attend him, and I wrote frequently to urge him to hasten his return for that purpose. The moment he arrived, he went to the doctor's house, but found him speechless, though quite sensible. My father spoke to him; most affectionately directed him to the only Saviour, and to dependence on his merits and atonement alone, and reminded him of the only source of true repose in life or death. The doctor showed, by pressing his hand, and other signs, that he well understood and thankfully received the address. He expired the next morning, and my father always regretted not having been able to attend him according to his wish; but he did not, he *could* not, doubt his having found mercy through faith in the infinite merits, of his Saviour, in whose sacrifice he alone confided for pardon and acceptance with God.—Your affectionate friend and servant,

CHRISTIAN IGNATIUS LA TROBE.

Miscellaneous.

OBSERVATIONS ON THE GENERAL ASSEMBLY.

LETTER VII.

Result of proposed Remedies.

Dear Sir,—It often requires time to convince a whole community of truths most obvious and important, So it happens in the General Assembly. To many men, who have examined the subject, nothing appears more obvious and certain than that any and all the remedial measures hitherto tried, neither

have removed, nor can remove, the evils, which are growing in that highest judicatory. It is in their view equally certain that no measures can be adopted on the plan of presbyterial representation, which will remedy those evils. I need not claim for those men superior discernment; men may differ in opinion from prejudices, or want of examination of the subject. It is however a fact, that the whole Presbyterian church is far from being convinced, that it is at all necessary to change the mode of electing delegates to the Assembly.

The whole church seems to have been agreed in one thing necessary to be done—*to lessen that body.* But how that is to be effectually done is not agreed. There must, however, be some point of agreement, and its discovery must not be very far distant; or difficulties will be realized, more serious than any which have yet been experienced.

Let me here repeat the *fact* to be shown—a *fact* of which I mean not to lose sight—that the *General Assembly must be lessened in numbers.* I have shown that all the evils, of which we hear complaints, either arise solely from the unwieldy number of the court, or are in some way connected with it. It must, therefore, be entirely obvious that the only way to remove, or prevent the difficulties, will be to lessen the representation. This has been tried in two instances, and yet the body is larger than it was before the first effort was made.

The mode of diminishing the body by lessening the representation from presbyteries, has now been carried to its utmost extent, consistently with the principle of equity. The fractional representation is already very disproportionate. But carry it one step further, and it will become enormous. By recurring to the last reports, you will perceive that of the *eighty-nine* Presbyteries, *fifty-four* had not to exceed *twelve* ministers each. Of these several had but *five, six,* and *seven* each. Suppose *three* more should be added to the number entitling to one ministerial delegate, so that we send one for every *fifteen* ministers in each presbytery, what will be the consequence? It will lessen the representation but very little—*fifty-four* presbyteries would not be at all affected by the change—and of the remaining *thirty-five,* only *sixteen* would lessen the number of their representatives. But in that case also, the rotation custom would bring an almost, if not an entire new delegation, every year. After all, carry this plan of diminution as far as you will, the number will be too large; within two or three years, more than *two hundred* must be entitled to seats, on any ratio of delegation from each presbytery.

But in the spring of 1826, there was an attempt to diminish the business of the Assembly, by terminating all *complaints and appeals,* in synods. I have said that I was alarmed when this proposition came down from the Assembly. What increased my alarm was the report, that the expedient received the approbation of almost every member in the house. I feared excessively that it would be affirmed by the presbyteries. But you know, sir, it was lost by a very small majority of the presbyteries—and to me it seemed a remarkable interposition of Providence, that a measure so unanimously recommended by the Assembly, should not receive the sanction of the presbyteries. One of the means to prevent so disastrous a measure seemed to be, the connecting so many propositions for amendment, and placing at their head a section of the Confession of Faith. This circumstance awakened the attention of many men to examine carefully the whole, who would probably have taken the latter provisions on the recommendation of the Assembly, had those

alterations been few and alone. I have already intimated the manner in which this measure would have violated the principles of Presbyterianism.

I was not a little gratified with the result found in the minutes published last spring—and I do hope no such proposition will ever emanate from the Assembly again. I am persuaded it must have been adopted under a pressure of disagreeable business—in the midst of great anxiety of the members to return home—and without due examination of the bearings and influence it must have on the church.

It deserves to be repeated again and again, that no infraction upon the radical principles of our ecclesiastical jurisdiction should be for one moment attempted, or tolerated, in the present state of things. It is to be hoped that presbyteries and ministers have become satisfied, that we must adhere to radical principles of church government, as well as to doctrines of faith. It may not be as directly fatal to the souls of men, to unsettle the former as the latter—but it will as immediately interrupt the peace of the church; introduce contention—prevent the good influence of Christian example and means of grace—and thus occasion many souls to perish.

It may be thought, since the measure referred to has been disposed of by the last Assembly, no further discussion of the subject is necessary. So it would seem to me, if the danger of invading radical principles ceased with that disposition of the appeal question. But I am not convinced that such is the fact —and I recur to this measure in connexion with other remedial attempts, for the purpose of showing that, in the absence of a properly effective remedy, the General Assembly as now composed, may be expected to adopt expedient after expedient, which will threaten the foundation of its own existence. It is not in the nature of freemen to deliberate in a judicial capacity, under a pressure of evils, without attempting to remove them. Measure after measure will be proposed from year to year, which must waste the time of the Assembly, diminish the confidence of the church in her highest judicatory, and place the court in jeopardy. To avoid all these evils, and render the Assembly what it was designed to be by our fathers, who united in its organization, should be an object of our constant and prayerful exertion. How can this be done?—is the great practical question, which must soon be answered, or leaving it unanswered, must divide the Presbyterian church. My answer has already been given, which I now repeat and discuss—it is, *Synodical representation.*

In order to make this measure *effective, permanent,* and *equitable,* I propose that one minister and one elder be chosen by the respective synods, for every *twenty-five* ministers. But instead of applying the principle of fractional representation, as I intimated to you in a former letter, let no delegate be sent for the fraction, unless it shall exceed one half the specified ratio *twenty-five.* But whenever the whole number of seats, liable to be claimed by representatives so elected, shall exceed *one hundred and twenty,* let *thirty* be the number of ministers fixing the ratio; and in no case let the existing ratio be continued, when more than *one hundred and twenty* shall be entitled to seats. This will *effectually* reduce the delegation to a convenient body, and yet furnish a competent number for all purposes of business and union. According to the statistical report of last spring, there would be *forty-nine* ministers, and the same number of elders, entitled to seats in the Assembly, on the proposed ratio; and leave a fraction of only *fifty-two* ministers, in all the synods, without representation. In two synods there would be a frac-

tion of *twelve* each, in one of *ten*, another of *nine*, one of *six*, and another of *three*. From this statement it is obvious, that *thirty* must soon be the number fixing the ratio, and at no very distant period *thirty-five*, or *forty*. But the only measure necessary to effect the change from *twenty-five* to *thirty*, will be for the Assembly to send down to the Synods, a notice that the statistical reports show the delegation likely to exceed the maximum fixed by the constitution, and a direction to elect according to the ratio of *thirty*. The same course, when necessary, will change the number to *thirty-five*, or any required ratio.

This plan will make the principle of the constitution *permanent*, and leave no room for unpleasant discussion, or difficulty in fixing the ratio of representation. It will prevent a resort to expedients, so as to disturb the constitution—a constitution so well adapted, in all its general principles, to secure harmony and promote the good of the church.

The permanence of constitutional principles is an object of vast importance in the present state of things, and in prospective influence for many years to come.

The proposed measure will also be *equitable*. The only question to be apprehended in relation to this principle, is one which respects the proposed change in the fractional representation. But you have already seen how unjustly the present plan operates in that respect. I do not propose the alteration as precisely equal in all cases; yet I do propose it as approximating much nearer to it than the present mode, and more equitable than any other which occurs to me. It would not be just to neglect fractional parts of synods altogether, nor would it be just to give small fractions the same representation as an integral part—that is, according to the statement above, to give the same representation to *three*, or *six* members and their churches, as is given to *twenty-five*. But when the fraction shall exceed half the number determining the ratio, then to give them a representation, approximates nearer to equality—and would, probably, be satisfactory to the church. It is scarcely problematical whether the whole church will be more equally represented. The prospect amounts to a moral certainty, that a much fuller delegation will attend. Near and distant parts of the church will more probably have an equality of members in the Assembly, than they have heretofore had. Take, for example, the last Assembly.—Of *two hundred and sixty-eight* delegates, to which the church was entitled, there were only *one hundred and forty* present. *One hundred and three* of those were ministers, and *thirty-seven* were elders—I speak of our own delegation, exclusive of correspondents from foreign bodies. You will perceive that *seventeen* presbyteries were totally unrepresented, and *sixty* out of *eighty-nine*, were without a lay delegation. To me it would seem probable, that the synodical plan would secure almost an entire representation of the church. Surely men could be found in every synod, sufficiently impressed with the importance of securing their rights and furnishing the requisite intelligence, to fill the representation of each. Instead of *one hundred and three* ministers of our own church, according to the last report, we should then have *forty-nine*, as stated above. The probability of getting a full representation of the eldership, will be much greater on the proposed ratio, than on the one now practised. The reason is plain. The number to be sent from a given region will be less, and the importance of a full representation will be much more likely to be felt by the eldership. When once a proper estimation of the duty and privilege shall be made by the elders, there will be

no difficulty in obtaining a full representation.

I have already stated that this alteration will not invade, or sacrifice any radical principle of Presbyterianism, or of representation—that the Assembly will sacrifice nothing in character and influence; but that much would be gained in respectability and good influence, together with several other advantages, not necessary now to repeat. You will now perceive, instead of invading any principle of Presbyterianism, we shall only carry out, to necessary and just application, the principle already acted on by the Assembly. The only difference is in taking the larger instead of the smaller presbyteries—larger presbyteries, or synods, in which all the churches are represented, and all the clergymen are present.

The necessity of the case arises from the fact, that it is utterly impossible to reduce the Assembly to a convenient size, on any other plan, consistent with the integrity of the Presbyterian church. The principle of representation, preserved in its present approximation to equality, and on the existing plan, renders it impossible to reduce that judicatory below *two hundred and fifty*—and in a very few years it cannot be reduced below *three hundred*. But suppose our rational hopes of the church's increase should be realized—hopes, which are excited by the operations of domestick missions and other charitable efforts of the day—suppose those hopes realized for *twenty-years* to come, what will then be the number of the General Assembly? According to the present plan and ratio of representation, there would be more than *six hundred* members of that court. The prospect of such an increase of the church is a delightful thought; but to think of *six hundred* men assembling as a judicatory of the church, to decide on questions of principle and church order, is to think of an unwieldy mass of men crowded together, without the possibility of deliberation, order, or despatch. Their sessions would be like the long parliament: and supposing the whole Presbyterian church to remain united, and send her delegation to one Assembly, on the present ratio, for *thirty* or *forty* years to come, the Assembly of one year may dissolve on the last day of the twelve months, to give place for the next Assembly to open on the first of the next, and thus sit perpetually.

All this prospective statement you may consider visionary, but so far as the increase of the church and her ministry is concerned, I fully believe it will be more than realized. This belief rests not on speculative interpretations of prophecies, which seem to speak of glorious things for Zion in our land—the home of freemen and asylum of the oppressed. Take the simple fact, that the number of ordained ministers in the Presbyterian church was last year increased *eighty-seven*, after deducting *seventeen* deaths; multiply this number by *twenty*, the number of years, and you will have an increase of *seventeen hundred and forty*, which added to the present number will make about *three thousand*. The increase of the number of churches was nearly or quite the same. But the population has increased more than in proportion to the above increase of ministers and churches, after giving a fair proportion to other denominations; the means for extending the Presbyterian church and her ministry are increasing, and it is not visionary to calculate on their progressive increase; instead, therefore, of *three thousand*, we may have *four*, or *five thousand* ministers, and as many churches, in *twenty* years. And yet the moderate calculation of the same annual increase for *twenty years*, would furnish more than *six hundred and fifty* members of the Assembly. But

there must be a much greater increase than all this, to sustain the relative extent of the Presbyterian church, whether you consider it in relation to other Christian denominations, or in relation to the increasing population of our country. Yes, my dear sir, more must be done to extend the interests of the Presbyterian church, or we must lose ground—the children of our own communion must be fed by other hands, and be found under a different name. No, sir, there is nothing visionary or extravagant in the calculation of our increase, but much below the sober, rational expectation of the enlightened Christian.

It may now be asked, is it possible for so large a church to be represented in one Assembly? Yes, I think it is possible, and very desirable, that the Presbyterian interest should be united in one representative body, for many years to come. In some respects it may be considered as important as the political union of these United States. The sword and fire are indeed not as sure to follow an ecclesiastical, as a political dismemberment; but consequences disastrous to the peace and prosperity of the church are to be expected. Party feelings and illiberal controversy must be anticipated. Charitable operations would be interrupted—the spirit of the age be violated and repressed—while the example would be unchristian, and deeply injurious to the influence of religion. Schism after schism might be expected, until the concentrated forces of infidelity and antichrist would bear down upon our divided ranks with untold effect.

But that it is possible for the Presbyterian church in these United States to be represented in one Assembly, I maintain, although it should be increased to *six* or *ten thousand* ministers, and as many churches. *Forty* or *fifty* synods would be sufficient to cover the whole territory, on the most extended prospect of increase, for nearly a century to come. On such a supposition there might ultimately be some difficulty in continuing all the same relations of presbyteries, synods, and assembly. But whenever the time shall come that a synodical representation shall be too large for equitable reduction, there will be a reason for organizing two or more assemblies, corresponding with each other by delegates, for purposes of union and fellowship. At present, however, the reason and necessity do not exist. We may safely leave the plans and arrangements, which Providence intends for the immediate introduction of the millennium, to such agencies as God shall then raise up and employ. It is sufficient for us to provide for the integrity, order, peace, and prosperity of the church, while its interests are capable of being superintended by one superior judicatory. To this period my remarks are intended to apply. Beyond such a period, I for one, have no anxiety to give directions, or modify the courts of the church, further than our wholesome regulations may have an influence in forming the future habits and opinions of men. But I will not pursue these speculations any further, believing that hints are sufficient for you.

In my next I propose to consider some objections, which I have occasionally heard suggested, when the proposed change has been mentioned.

Yours, truly,

Φ.

January, 1828.

THE NARRATIVE OF "THE SECOND SPIRA, OR THE DEATH-BED OF A MODERN FREETHINKER," AN IMPOSITION.

We publish the following communication because we think it im-

portant that all falsehood, imposed on the publick as truth, should be detected and exposed; and because we deliberately believe that the imposition, to which this communication refers, has already done mischief, and is calculated to do more. That fictitious narratives may be innocently, and sometimes usefully written, we do not deny. But there ought always to be some clear indications that they are fictitious. Fiction we always refer to the imagination of the writer, and claim the prerogative of judging whether it has been well or ill conceived; and we dispose of it accordingly. But it is otherwise with facts. We must take them as they are—they are not *out of nature*, since they have actually taken place; and we cannot escape from their legitimate import, be it what it may.

As to the mischievous tendency of the narrative of the second Spira, we are sensible that in this we differ in opinion from men of great respectability for piety and intelligence. Yet differ, decisively, we must and do. We believe, with Dr. Clark, whose opinion will appear in the sequel, that the narratives of both the first and second Spira, are calculated to do serious injury to persons in a tender state of mind in regard to religion, especially when their exercises are mingled with, or tending to, morbid melancholy. We think that something of this kind has been matter of personal observation with ourselves. Baxter long since declared, that the case of the first Spira "was a plain case of religious melancholy," and would not consent to regard it in any other light. Dr. Clark does not hesitate to declare it as his opinion, that it was an entire forgery, like that of the pretended Sir Francis Newport. Religion has sanctions sufficiently awful, drawn from the sober and unerring records of divine inspiration, without recurring to fiction or a disordered imagination, to awaken fear. But there is a wonderful gust in the popular mind, for tales of the marvellous and the horrible. Hence the demand for such publications as that on which we remark. In this city, a few years since, a terrifick narrative, something like that of the second Spira, was sent abroad. It was found to be a fiction, and the gentleman who had given it currency, under the belief that it was a statement of facts, did himself great honour, as soon as he discovered his mistake, by coming forward and frankly stating to the publick that the whole was an imposition. That tale has, in consequence, been consigned to its merited oblivion: and we shall rejoice if our correspondent's researches, which he has manifestly pursued with great care and industry, shall have the same effect, on the equally unfounded tale of the second Spira. We regret that we must divide our correspondent's communication. But we shall give enough in our present number, to put it beyond question, in every candid mind, that the story of the unhappy Sir Francis Newport is a mere fabrication. The remainder of the communication shall appear in our next number.

—

To the Editor of the Christian Advocate.

I send you an inquiry into the origin of the narrative entitled "The Second Spira," or as it is now more generally denominated, "The Death-bed of a Modern Freethinker, exemplified in the last hours of the Honourable Francis Newport, son to the late Lord Newport." For myself, I think that every such imposture ought to be exposed. You will make such use of my communication as you think proper.

DETECTOR.

—

"The Second Spira" was first published in London, in the winter

of 1692–93. Few young men, according to the statement of this narrative, have been brought upon the stage of life under more favourable circumstances, than the "Hon. Fr. N——t," of whose unhappy end it professes to give an account. He is represented as pleasing in his demeanour, of an elevated rank, of affluent circumstances, of good natural parts, and as having received an education that was equal to the advantages of his birth. After spending five years in the university, at the age of twenty-one, it is said, he removed to London, and entered himself as a student of law. His conduct, hitherto, is represented as without exception, and it is declared that "he was looked upon as a blessing and an ornament to his family." But the advantages of a religious education, it is affirmed, were soon lost in the temptations of the metropolis. A change of residence was followed by a change of company; and men whose minds were perverted by the bane of infidelity in its grossest form, were his new associates. It was not long, we are informed, till N——t found himself, on account of his religious opinions, the butt of their satirical merriment. He attempted, at first, if we believe the narrative, to defend himself, but without effect; his associates were not to be influenced by reason, and their company and example were to effect his ruin. His firmness, in a short time, began to fail, and he became connected with a club which met for the avowed purpose of laying down rules for becoming so "critically wicked" that the law could take no cognizance of their impiety. Still, however, it is said, he was reserved in publick, and maintained a fair exterior toward his friends; but this was done merely from motives of prudence. He was, in reality, lost to all sense of duty, and his superior advantages only prepared him for a more melancholy end. In the height of his impiety he was taken ill, and after exhibiting, for several days, a scene of sufferings, so distressing, that their bare recital makes us shudder, he expired, in full anticipation of all the horrors of the second death.——Such is the substance of this widely circulated story.

This narrative, as might be expected, from the recentness, as well as the extraordinary nature of the events which it professed to relate, occasioned great excitement on its first publication.* In some instances its perusal was recommended from the pulpit. Copies, in immense numbers, were sold; and the pamphlet appears to have obtained a circulation, never, probably, surpassed by any thing of a similar nature. Public curiosity, however, with all its ingenuity and exertion, was not able to ascertain the truth of the narrative. Every thing connected with the unhappy sufferer was kept as profoundly secret, as if he had been the inhabitant of another world. The writer of the narrative, Mr. Richard Sault, of London, stated that he had received the memoirs out of which he drew it up, from a Mr. Saunders, a clergyman of the Episcopal Church, but would tell nothing more. This uncertainty continued for some time; but at last, the narrative was found to be an imposition, and the wretched N——t to have existed only in the imagination of the writer. Suspicions of this kind had, indeed, existed in the minds of some from the first, and appear to have gradually gained ground for about ten or twelve years, when the truth, at last, was clearly established. Its original publisher, whose name was Dunton, in a history of his own life, which he styles "The Life and Er-

* The date of his illness, as stated in the narrative, is Nov. 30, 1692; his death, consequently, could not have taken place more than a few weeks before its publication.

rors of John Dunton, published by himself," and which he first gave to the world in 1705, has inserted a full account of the whole imposition. From this work, the following extracts are correctly taken.

"The world may, perhaps, expect that I should here say something of '*The Second Spira.*' This narrative was put into my hands by Mr. Richard Sault, the Methodiser, Dec. 26, 1692. Mr. Sault assured me, 'he received the memoirs out of which he had formed the copy, from a Divine of the Church of England.' He also confirmed the truth of it by a letter and a preface from the same gentleman.

"The letter ran thus:—'Sir, I had yours, with the manuscript, and having compared it with the memoirs I took, I think you have done me, and the case of that miserable gentleman, a rigid justice.'

"In the preface, the divine says, that, 'having examined the piece, now it is perfected, with the original notes and papers, which I drew myself, I find the substance and material part very faithfully done; and I dare affirm that there is nothing material left out, nor are there any interpolations that are not genuine.'

"The way to publish the copy being made so plain, I procured Mr. Bohun's license; but so soon as it appeared in the world, the noise it made was more than ever I expected. Several clergymen came to examine me about the truth of it, and I carried them to Mr. Sault, who gave them the very same account I had received from him before; and Mr. Jekyl, whose acquaintance with Mr. Sault had been very intimate, told me, after coming from Mr. Sault, 'that he believed the narrative was true.'"

"After all the evidence I have received of this matter, I have now quite altered my opinion of *The Second Spira*, and shall deliver my thoughts, with all the impartiality and freedom I am capable. I really believe that Mr. Sault himself was the *Second Spira*, in regard that, a little before he wrote the narrative, he was under the severest terrors of his own conscience; his despair and his melancholy made him look like some walking ghost; and I heard several such broken speeches as these fall from him, "I am damned! I am damned!" I remember he came one time to my chamber in the Poultry in this condition; and his complexion and his looks were quite altered, and his discourse ran upon despair. After he was gone, dear Iris* came to me, and said, 'she was very much afraid Mr. Sault would do himself some mischief.' And the truth is, there is such deep despair in every page of the *Second Spira*, that it is hard to conceive how any man could write such a dismal narrative, that did not feel himself what he there relates. This suspicion of mine is strengthened by some other circumstances; for he could never give us any particular account where Mr. Saunders lodged, from whom he received the memoirs; and Mr. Sault, had the matter been true, must of necessity have had a correspondence with Mr. Saunders, that he might convey the manuscript to him for his approbation. Nay, further, I have all the original copy of the *Second Spira* by me; and it is the opinion of my dear friend, Mr. Dixon, as well as mine, that the letter and the Preface which Mr. Sault pretended to receive from the divine, are no more than counterfeits of his own writing; which any gentleman shall have the liberty to compare, for their own satisfaction, if they think it worth their while to call upon Mr. Larkin, at the Half Moon, in Hand Alley."†

As an additional reason for be-

* So he calls his wife.

† Life and Errors of John Dunton, &c. Second Edition. London, 1818, p. 154, et seq.

lieving that Sault, in writing this narrative, took for his subject the state of his own feelings, Dunton has inserted a letter from Mrs. Sault to her husband, from whom she had been separated for some time, in consequence of the bad treatment which she had received from him; and also an extract from Mr. Sault's answer, in which he makes confession of his guilt, professes penitence, owns his wife's kindness to him, expresses his willingness to submit to her terms of reconciliation, and concludes by hoping that they might yet live happily together in this life, and both be partakers of the blessings of the life to come. As neither of these letters, however, have more than an indirect bearing on the point in question, I shall make no extracts from them. Dunton then proceeds with his own story.

"But, notwithstanding this penitent letter, and Mr. Sault's once saying he was vexed that there was such a noise about the *Second Spira* —till of late, I as really believed the truth of the *Second Spira*, as those reverend ministers who recommended it from the pulpit, to the perusal of their hearers, and the publication of it was one of the most innocent actions of my whole life." p. 156.

"Now, reader, what I have here said of the *Second Spira*, being what I am willing to swear to, upon all the Bibles in the Queen's dominions; and if my credit appears hitherto unspotted and free, and not stained with base, little, and dishonourable actions; I hope I shall have that common charity in this affair, which every one would be unwilling to be denied, were he in my circumstances." p. 157.

"Thus, reader, you find (by my being imposed on in the *Second Spira*) that I do not pretend to be more infallible than other people; and of six hundred books I have printed, it would be strange if all should be alike good. But though in my *unthinking age*, I have printed something I wish I had never seen, (though of six hundred I know but of seven that I am angry at)— yet, where I have erred, it is from Heaven, and not from man that I heartily ask forgiveness." p. 158.

"You know, reader, that youth are rash and heedless: green heads are very ill judges of the productions of the mind. The first glance is apt to deceive and surprise. Novelties have charms that are very taking— but a little leisure and consideration discovers the imposture; those false lights are dispelled upon a serious review, and second thoughts are wiser than the first. And this was my case with respect to 'The Second Spira;' 'The Postboy robbed of his Mail;' 'The Voyage round the World;' 'The New Quevedo;' 'The Pastor's Legacy;' 'Heavenly Pastime;' 'The Hue and Cry after Conscience.' But excepting these seven books, I have nothing to repent of, with respect to printing. But for these, I heartily wish I had never seen them, and advise all that have them to burn them." p. 159.

Nothing, certainly, can be more evident from the above extracts, than that the Second Spira was a forgery, and that it was pretty generally believed to be such, at the time that Dunton wrote his life. Sault, then, must either have been the author himself; or he must have been conscious that the matter would not bear an investigation, and was therefore unwilling that the truth should be known.

Nor are Dunton's statements the only evidence of what I have here asserted. In 1783, this narrative was again published, in the Arminian Magazine, by the celebrated Mr. John Wesley; concerning which he makes the following observation, by way of preface.—

"Above fifty years ago, I met with a remarkable Account, enti-

tled, THE SECOND SPIRA. I subjoin an extract from it."—J. W.

This was inserted in the No. of that magazine for January, p. 24, and the remainder in the Nos. for the two subsequent months; to all of which the following title is prefixed.—"A Narrative of the Death of the Hon. Fr. N——t, son to the late ———."

Can we now, for a moment, suppose that if this narrative had been true, it could have sunk so soon into oblivion, and have remained in that state upwards of fifty years? But that it was not true, will appear the more indisputable, when we reflect on the extraordinary excitement it produced on its first appearance, and the immense circulation it obtained. Dunton says, that about thirty thousand copies were sold in six weeks.* The most rational conclusion, then, is, that the work, on the discovery of the imposition, fell into disrepute, and in the course of a few years was forgotten; and that Mr. Wesley, having met with a copy, and not being acquainted with its history, republished it in the Arminian Magazine.†

But here, it may perhaps be asked, how could Mr. Wesley be ignorant of this, when his father, Mr. Samuel Wesley, together with Dunton, his brother-in-law, and Sault, were jointly the editors of the Athenian Mercury, at the very time the pamphlet was first published? That they were both married to daughters of the celebrated Dr. Annesley; and that they and Sault were the editors of the Athenian Mercury at this time, and for some years afterwards, we know. But this is nothing to the point. We also know that Mr. Wesley removed from London about the year 1700; that prior to this a misunderstanding took place between himself and Dunton; and that they parted with mutual dissatisfaction —Dunton's biographer says, "with an irreconcilable hatred."* But be this as it may, of the quarrel there is no doubt; of a reconciliation, I have not met with the slightest evidence. Nor do I recollect that, among the numerous letters of the different members of the Wesley family collected by Dr. Adam Clark, Dunton's name is once mentioned. It is very probable, therefore, that the Second Spira, and its publisher, were seldom, if ever, spoken of in that family; and that Mr. John Wesley, who was not born till 1703, knew nothing of the circumstances connected with the publication of that work.

This accords with what Dr. Clark has stated in his Memoirs of the Wesley Family, in which he has incidentally taken notice of the narrative in question. Speaking of the Athenian Society, which never consisted of more than three members, Dunton, the propeietor, Sault and Wesley, he observes—

"In mentioning the name of *Mr. Richard Sault*, I am necessarily led to notice a work which then made a great deal of *noise* in the world, and since that time both *noise* and *mischief*. I mean a pamphlet entitled '*The Second Spira;* or a Narrative of the Death of the Hon. Fr. N——t, son of the late ———.' Published by John Dunton; and republished by the late Mr. J. Wesley, in the *Arminian Magazine*, for 1783; pp. 24, &c.

"When I first saw this account, I believed it to be, what I ever thought and still think the *First*

* Life and Errors, &c. p. 157.

† In drawing this conclusion, I have gone upon the supposition that Mr. Wesley was unacquainted with the history of this narrative. It will be observed, however, that this is merely a conjecture, Mr. Wesley has expressed no opinion, and in this respect differs widely from its subsequent editors.

* Life and Errors, &c. 2d ed. p. xi.

Francis Spira to be, a forgery; and a forgery of the most dangerous tendency, calculated only to drive weak persons, and those especially who are afflicted with morbid melancholy, into despair. I was ready, however, to grant, that if the stories were founded on *any fact*, the persons who were the subjects, must have been in a state of *derangement;* as both accounts flatly contradict our Lord's assertion, '*every one* that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, *it shall* be opened.' Matthew vii. 8.

"That my judgment concerning the *Second Spira* was not wrong, I learn from John Dunton himself, who, in the work he entitles *John Dunton's Life and Errors*, published by him in 1705, and since republished by Mr. Nichols, vol. i. p. 154, gives us the history of this work."

Dr. Clark then gives, in a sentence or two, the substance of Dunton's account of this work, the same that I have already made so many extracts from; and which it is therefore not necessary to repeat. His own opinion, with his concluding remarks, are as follows—

"When this matter was sifted to the bottom, it was found that the story could be traced to no authentick source; and that it was wholly the contrivance of Mr. Sault; who being a man often afflicted with morbid melancholy, and its inseparable companion, *despair of God's mercy*, wrote it as a picture of his own mind."

"I wish this fact to be known to all religious people, and particularly to the Methodists.

"Had Mr. Wesley been acquainted with John Dunton's account of the matter, most undoubtedly he never would have given the narrative of the *Second Spira* a place in the Arminian Magazine."

(*The remainder in our next.*)

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay XII.

Continuation of the subject.—Of the Principles of Action in the Human Constitution.

It has been said, that the pre-eminence of man above the brutes is owing principally, if not entirely, to the superiority of his bodily frame—to the superior fitness of his organs and limbs for the acquisition of knowledge, and for the accomplishment of his purposes. No person who has attentively observed the progress of the infant mind, and compared it with what may be seen in the young of the most sagacious animals, will readily acquiesce in this opinion. How many indications do we witness in the former, of a capacity of understanding, a susceptibility of sentiment, a range of desire and emotion, of which no sign appears in the latter, and which cannot, without the greatest absurdity, be attributed to a difference of mere bodily organization. That the superiority of the human body is a sign and proof of the original superiority of the mind, with which it is connected—that our physical organization is wisely adapted to the pre-eminence of our intellectual nature, is a much more reasonable conclusion, and one which much better accords with what is suggested by the analogy of other parts of the works of God. Wherever we direct our view, we discover an admirable adaptation of one thing to another; a beautiful harmony and correspondence of parts, in the constitution and order of the world. Who can avoid perceiving the adaptation of the eye to the properties of light; of the ear and the lungs to the properties of the atmosphere? Who sees not that they were made with a reference to each other? He who formed our minds, formed our bodies

also; and he has wisely adapted the faculties and principles of the one, to the frame and organization of the other; and both to the circumstances in which we are placed, and to the great ends of our being. Similar remarks are applicable to the inferior animals. Their instincts are perfectly suited to their bodily frame, and both to the sphere of action for which they were intended by the Creator.

An accurate acquaintance with the human mind will convince us, that the superiority of man over the lower animals, does not depend exclusively, nor even principally, upon the advantages of his physical organization. On the contrary, it will satisfy us that it depends far more upon the number, extent, and excellence of the powers and principles of action, by which his intellectual nature is distinguished. Some evidence of this has, I trust, been furnished in the preceding essay. Some parts of our constitution there mentioned, have a range and a dignity which greatly exceed whatever has been observed in any tribe of mere animals. The parts of our nature, which remain to be mentioned, will make this still more manifest.

The principles of action, to which the reader's attention is now invited, are the following:—The desire of continued existence; the desire of knowledge; the desire of power; and the desire of conformity to our own previous determinations. The propensities and desires described in the foregoing essay, are essentially connected with our material frame. Those now mentioned may exist in disembodied spirits; although the close union which now exists between our souls and our bodies, must necessarily exert a powerful influence over their direction and operations.

The desire of continued existence belongs to all men; and is independent, it is generally thought, of a consideration of the advantages and enjoyments with which existence may be blessed. "We have a wish to exist," says Dr. Brown, "even without regard, at the moment of the wish, to the happiness which might seem all that could render existence valuable;—and annihilation itself, which implies the impossibility of uneasiness of any kind, is to our conception almost like a species of misery." It is not of importance to inquire, whether, according to the original structure of the mind, existence be regarded as a distinct and independent object of desire; or whether it comes to be regarded as desirable, from the agreeable objects with which it has usually been associated in our conception. It will, I apprehend, be generally admitted, that as the human mind is at present constituted, we are accustomed to regard existence as an object of desire, and annihilation as an object of dread and aversion, separately from a consideration of what besides may be gained by the one, or lost by the other. So congenial to the mind is the desire of continued existence, and so abhorrent the thought of annihilation, that it may seem doubtful, whether a state of misery be not preferable to the total loss of being. The language which Milton ascribes to one of the fallen angels, can scarcely be considered as repugnant to the natural conceptions of our minds.

To be no more; sad cure; for who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallowed up and lost
In the wide womb of uncreated night,
Devoid of sense and motion?

No man, therefore, can acquiesce in the belief that death will terminate his intellectual being, unless he regard the utter extinction of his being as the alternative of a state of perpetual misery; and even then his acquiescence must

be, in some degree, hesitating and reluctant.

From an examination of other parts of our constitution, it will be found, that the beneficent wisdom of our Maker has provided all our original and uncorrupted desires with the appropriate objects of their gratification. According to this analogy, it may be asserted, with no small degree of confidence, that the original constitution of man indicated his immortality. In the same way, it may be inferred that death, which, in its obvious appearance, violently crosses some of the strongest desires of man, was not contemplated, if I may so speak, in the truly primitive frame of his nature. The alarm and terror with which it is regarded, proves that it is not the natural and legitimate consequence of his original condition. The contrary supposition is no less inconsistent with the wise and beneficent tendency, which we may discover in every part of man's original constitution, than with the testimony of scripture, which declares that death entered into the world by sin.

The desire of life is not, in its own nature, either virtuous or vicious. But from the manner in which it is indulged or governed, it may lead to the most disgraceful and ruinous actions on the one hand; or it may furnish an occasion for the display of the most heroick virtue and exalted piety on the other. He who, from fear of danger, shrinks from the defence of his country, is branded with the odious name of coward, by all mankind. He who, from the same motive, proves faithless to the cause of truth and righteousness, exposes himself to eternal infamy and perdition. On the other hand, we admire the heroism of the patriot, who with alacrity exposes himself to danger and death at the call of his country; we applaud the magnanimity of the philanthropist, who, from a benevolence still more expanded, sacrifices his life for the good of mankind; but a still larger tribute of admiration and applause is due to the martyrs of Jesus, who readily relinquish life, with all its endearments, and joyfully meet shame and death, from fidelity and love to their Saviour in heaven. A willingness to surrender life furnishes, in general, the highest evidence of the sincerity and strength of our attachment, to the object for which the surrender is made. This arises from the strength of opposing principles, and from the small encouragement which the case can allow for the exercise of deception. When men are willing to die for their professed belief, it is scarcely possible to doubt their sincerity. The proof is decisive in proportion to its difficulty; yet how often has it been cheerfully given by the professors and martyrs of Christianity. The Lord Jesus has often taken occasion from the love of life, so natural and so strong in all men, to prove the sincerity and love of his professed disciples. "He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it." Happy men! who were enabled to be faithful. Their death was, indeed, the noblest triumph. May their memories be revered in all generations.

Besides those already mentioned, there are other principles which, in certain circumstances, are sufficient to overcome the love of life. Some of these may be afterwards noticed. At this time I shall mention only the melancholy fact, that the desire of escaping present misery, when connected with a recklessness or despair of futurity, has often led to the crime of suicide,—a crime which, from its appearing so shockingly unnatural, some have been inclined, certainly without sufficient reason, to impute, in all instances, to insanity.

Our Maker and sovereign Lord claims the homage of all our desires and principles of action. At

his command we should cheerfully resign every object of attachment, even life itself. And if we be not deficient, the performance of this duty will be rendered comparatively easy by our love to Him, and by the prospect, beyond death, of a better and immortal life.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

PROGRESS OF EVANGELICAL PIETY IN GERMANY.

We have the more pleasure in receiving and communicating the information contained in the following extract, from being personally acquainted with the writer, and knowing that his statements are guardedly made, and therefore worthy of full credit.

—

Extract of a Letter from a Clergyman, resident in Berlin, Prussia, to his friend in New Jersey.

"The cause of religion appears to be prospering more, every day, in Germany. I have heard lately, a letter read from Pomerania, giving an account of a revival, which might have been taken for a description of such a season in our own country. The same inward experience was detailed, and even the attending external circumstances, are almost precisely the same. This revival, which is represented as very extensive, has been in a great measure produced by the efforts of several young military men, belonging to noble families, who had been brought to the knowledge of the truth in Berlin. The clergy of that district are said to be peculiarly cold and neological; and these young men began by holding religious meetings on their own estates, which God has blessed in a remarkable manner. In one neighbourhood, 600 are supposed to have become truly pious. The minister of ecclesiastical affairs ordered the military to disperse all such meetings; but the Crown Prince (who is military governor of the district) refused to allow his officers to execute the order, which led to an investigation of the whole affair. As naturally might be expected, from an excitement of this kind being conducted apart from and in opposition to the clergy, many disorders have occurred; but all things considered, it has terminated very favourably."

—

A still later communication (it is of the date Feb. 3d, 1828) has been received from the same gentleman at Berlin, and addressed to the same friend in New Jersey. It relates to

PUBLICK SCHOOLS THROUGHOUT PRUSSIA.

We are permitted to publish the following extract—

"I had the pleasure of seeing, the other day, the Ex-Prussian minister, Bekedorf, who had for a long time the direction of all the primary schools in Prussia. He gave me some interesting information respecting the arrangements here, relative to this subject. After the government had determined that every child should be sent to school, their main object was to provide proper teachers. For this purpose, in each of the ten Prussian provinces, they created at least one, and in most of them, more seminaries, for the education of teachers; besides smaller institutions for the preparation of teachers for the schools in which nothing more than reading, writing, and ciphering are taught. The higher seminaries prepare teachers for all schools below the gymnasia, which form an entirely distinct department. These, and the universities, are an entirely different concern. These seminaries for teachers are all under clerical management, and before any teacher can be employ-

ed, has as regular a course of examinations to go through, as a candidate for the ministry, or for the medical profession. Every school district, or *commune*, as it is called, is obliged to build its own school house, and every man is taxed according to his property, for the support of the teacher; and this is the case whether the man have children or not; and then, of course, the schools are free. The magistrates are empowered and enjoined to secure the execution of this law, and the attendance of the children. The parents are subject to a fine if they refuse to send their children to the school; and in some instances, absolute force has been used to secure the attendance of the children. This, however, is very rare, as the only reason that a poor parent, in most cases, can have to prevent his child being educated, is the need of its services; the fine is sufficient to attain the end. In all these schools, the Bible is used as a reading book, and the biblical history made a matter of instruction by the teacher. The religious instruction, however, properly belongs to the pastor, who is obliged to devote at least one hour in the week to this object. All the children, the boys at fifteen and the girls at fourteen, are confirmed; and before this they must, at least for one year, have had regular religious instruction. This is not a mere form, the object is actually accomplished. I have designedly talked with some of the poorest children I could meet—such for example as came to my room to sell matches—and have been surprised at the accuracy and extent of their biblical knowledge. These arrangements are extended over the whole population; including Protestants, Catholicks, and Jews. Where the latter are numerous enough, they have their own schools; otherwise they must send their children to the Christian schools. This is a very interesting subject. Mr. Bekedorf has promised to send me some numbers of a journal, devoted to the affairs of schools, published under his direction, in which the plan of the seminaries for teachers is particularly developed. I hope to obtain from this source more definite information on this subject. This plan of universal education, and the making of the peasants landholders, will endear the memory of the present king of Prussia, and must eventually place his kingdom far above those members of the German empire who are not wise enough to follow his example."

—

Editorial Remarks.

We cannot permit this communication to go to the publick, without saying that we most earnestly wish that the Prussian system, with suitable modifications, were adopted throughout the United States. That part of the system which relates to the preparing of teachers for the schools, is quite as important as the rest. The want of well qualified teachers is indeed the great want—We rejoice to learn that in New Jersey, where such a spirit of religious and benevolent enterprise has lately appeared, measures are in train for preparing teachers for publick schools. May the effort be successful, and may it be imitated in every state of the American union.

Review.

DR. MILLER'S LETTERS ON CLERICAL MANNERS AND HABITS.

(*Continued from p.* 127.)

In page 115 we find the following section—

"And this leads me to lay it down as another fundamental principle of conversation, that nothing in the least degree bordering on the INDELICATE, OR THE COARSE, ought ever to escape, in conversation, from the lips of a minister. If you wish to know how far I would carry this principle, I answer, if there be a thought or a word which *the most delicate female* would shrink from uttering in a publick company: if there be an anecdote, which the *most scrupulous matron* would be unwilling to relate, if all the world were her hearers; then let no clergyman venture to give utterance either to the one or the other. His delicacy ought to be quite as scrupulous and pure as that of the most refined lady."

Thinking, as we do with Dr. Miller, that on the topick to which this section relates, it was proper to speak with marked emphasis, we are still of the opinion that his injunction is carried to an extreme; and he does not need to be informed that by an extreme of this kind, the very object aimed at is sometimes entirely lost—No regard is too often paid to that which is manifestly overrated. Now the Dr., in the section before us, is speaking of what is supposed to take place in *every* company—in that which is select, as well as in that which is promiscuous or publick. And therefore, even in a select company, the clergyman is forbidden to say any thing which "the *most delicate female* would shrink from uttering in a *publick company;*" or, "an anecdote which the *most scrupulous matron* would be unwilling to relate *if all the world were her hearers.*" We suppose it will be admitted that the delicate female and the scrupulous matron might themselves, and without impropriety, say some things in a private circle of Christian friends—something bordering on "THE COARSE," if not on the indelicate, which neither of them ought to utter in a promiscuous company; much less, if all the world were their hearers. The clergyman then, is, in fact, required to be under greater restraints than those to whom he is pointed for an example. Coarseness and indelicacy, highly offensive in all, are certainly more so in clergymen than in other men. But it should be remembered, that there is also a sensitive squeamishness, which betrays the very state of mind that it seeks to conceal; and which led Swift to say, that "a *nice* man, is a man of filthy ideas." It is difficult, if not impossible, to define exactly, and in all cases, the boundaries between what is proper and improper, in matters of delicacy. Times and circumstances, and even the demands of religious duty, may require, or permit, something to be *occasionally* said, that should *generally* be forborne. True delicacy of feeling, connected with a deep sense of religious obligation, will generally be a safe guide; and without these, no rules will be of much avail. There are vulgar souls and obtuse feelings, that never can be corrected; and their possessors must be left in the class of incurables—We wish we could say with truth, that no clergyman was ever found in this class.

At pages 198, 199, we read as follows:

"If your lot should be cast in a populous town, you will have frequent invitations to attend DINING PARTIES. In some large cities invitations of this kind are received, if not for every day, at least several times in each week. Let me advise you to be very sparing in your attendance on such parties. The tendency of frequent luxurious feasting is, to injure the health; to dissipate the mind; to indispose for theological study; to undermine all spirituality; to lower the tone of ministerial fidelity and influence; and in va-

rious ways to ensnare those who indulge in it. I have seldom known any minister who abounded in this practice, without incurring serious disadvantage in consequence of it; and in some cases the results have been of the most deplorable kind. If I were to lay down a rule on this subject, I would say, however numerous the invitations which you may receive, never as a habit, accept of more than *one in a fortnight*, or even *three weeks*. By this means your health will be better; —your head clearer;—your feelings more in harmony with your profession; and the impression left on the minds of those who invite you, more respectful and salutary."

We unreservedly agree with Dr. M. in the injury which clergymen may receive, and have often experienced, from a frequent attendance on dining parties. But we can by no means assent to the propriety of the rule which he lays down on the subject. We believe that it is scarcely possible to find any medium, between an *entire* abstinence from all such parties, and a *general* compliance with the invitations given. Let a clergyman have, as we have ourselves had, a dozen invitations of this kind, in a fortnight; and let him, according to Dr. M.'s rule, accept of one, and but one, of these invitations—if the consequence be not that he shall grievously offend the eleven, whose invitations he has refused, then he will have found a more indulgent people than we have ever known. No, a parish minister must, in this respect, as in most others, treat all his parishioners alike; and they must be satisfied that such is the fact. If he tells them that his *rule* is, to accept of but *one* invitation in a fortnight, he will not easily make them believe that in selecting that one, he is not governed by partiality. But if he informs them tenderly, but yet firmly, that he regards it as a matter of duty, to decline *all* invitations to dining parties—he may indeed be regarded as singular, and unnecessarily scrupulous, but he will give no lasting offence; especially if in other respects, he manifests a proper desire to please them, and is diligent and kind in pastoral visitations. In such visitations, whether in city or country congregations, if a dinner, strictly in the family way, made without previous notice, or any unusual preparation, be occasionally taken by a parochial clergyman, and this as a matter rather of convenience to himself than otherwise, he will not violate the rule we have stated, and may even lessen the disapprobation of that rule, which may have been cherished by some. If we allow, as we are disposed to allow, that there may be some very marked and peculiar occasions, on which a clergyman *ought* to dine in a promiscuous company, this is only to admit that ours, like every other general rule, must be taken with a few exceptions—few, in the present instance, we think they ought to be, and the fewer the better. It will not, however, be understood, that what we have said is intended to apply to invitations of hospitality, which a clergyman may receive, when at a distance from his home. Yet the more, even of these, he can wave without offence, the more fully, in our judgment, will he sustain the propriety of his ministerial character.

In page 325, Dr. M. writes—

"Some clergymen, during publick prayer, are frequently, if not generally, employed in looking round the church, in adjusting their dress, in fixing their hair, and in constantly changing their posture, as if impatient of the continuance of the exercise. *All this is indecorous in any one; but especially in a minister of the gospel.* If *he* allow himself thus to act, what can be expected from the mass of hearers, who always look to those who sustain the sacred office to go before them in devotion, purity, and every thing that is ornamental in Christian deportment?"

The sentence of this quotation which we have placed in italicks, is the only one on which we are disposed to remark. We think it of importance always to keep up the distinction between *indecorum* and *impiety*. Both are often involved, as we think they are in the instance before us, in the same action; but

we exceedingly dislike that what is highly offensive to God, should pass without more censure than is implied in calling it "indecorous." We wish the sentence had stood thus—"All this is not only indecorous, but awfully profane, in any one; but especially in a minister of the gospel."

In page 353 we find the following sentences—"The first two sessions of ecclesiastical bodies that you attend, then, are by no means too much for you to pass as a close, vigilant, silent learner. Rely on it, for any young minister to wish that distinguishing precocity should mark his efforts as a speaker in church courts, is seldom—never wise." The section from which we have extracted these two sentences is, in general, so excellent, that we regret that our want of space forbids us to lay the whole before our readers. Nor have we any thing to object, except to the single word "silent," in the short quotation we have made. But this word brought to our recollection, with great force, the advice we received in early life, from the late Reverend Dr. Witherspoon—a man whose advice we have been accustomed to regard as oracular. No man was more intolerant than he, of precocious loquacity of any kind. Speaking of it in the common intercourse of life, he says—"If the first time I am in company, especially with a young man, he talks incessantly and takes the whole conversation to himself, I shall hardly be brought to have a good opinion of him, whether what he says be good or evil, sense or nonsense. There are some persons, who, one might say, give away so much wisdom in their speech, that they leave none behind to govern their conduct."* Yet this was the man who gave advice to his pupils, when we were among them, which if it had been confined to this subject, as it was not, would have been to this effect—Never let a Presbytery or a Synod pass, in early life, without making your own voice to be heard. The truth is, there are two extremes to be guarded against in this matter—too much speaking, and the fear of speaking at all. The latter, modest young men are apt to think will vanish of itself, after a while. No such thing—It will grow stronger and stronger, the longer you delay. Therefore, the very first time you are a member of a church judicature, take some suitable opportunity to utter a few sentences, well premeditated, and but a few; and do this till the fear of speaking vanishes, as it will before you are far advanced in life. But if you take the opposite course, you will probably be a silent member of church courts till the end of your days—Whether there is less occasion to give such advice to young clergymen now, than there was five and forty years ago, we will not pretend to decide. But having quoted the two Doctors, we leave the reader to judge between them—they do not differ very widely.

At page 384, we find the following sentence—"And hence I have known, again and again, some of the most sober minded and excellent people of my acquaintance, giving themselves up to matrimonial partialities and connexions, so manifestly unworthy of persons in their senses, and so perfectly deaf to all the suggestions of wisdom, that [but for their age] they deserved the discipline of the *rod*, just as much as children at school." We do not think that our friend the professor, really believes that married persons, especially "some of the most sober minded and excellent people of his acquaintance," ever deserve to be literally *whipped*, like "children at school." We would therefore respectfully suggest, that when this sentence is printed in future editions of this work—of which we hope there will be many—the clause we have placed

* Address to the students of the Senior Class.

in brackets be introduced as an amendment.

The whole of Dr. M.'s twelfth letter relates to the subject of female society and marriage; and it is one which all *unmarried* theological students (for alas! some of them are not unmarried) and all unmarried clergymen, of whatever age, may read with great advantage. We so highly approve of the advice given in this excellent letter, that we hate to say a single word in the way of exception. Yet we have, in the preceding paragraph, noticed what we take to have been a small oversight; and we really must enter our dissent from what is said in the following section, pages, 385, 386—

"In reference to this subject, my first leading suggestion is, that THERE ARE SOME CLERGYMEN WHO OUGHT NEVER TO MARRY. While I firmly believe, that the doctrine which enjoins celibacy on the clergy generally, is, as the apostle styles it, 'a doctrine of devils,' and that it has led, and must always lead, to the most enormous evils; I have, at the same time, no doubt, that the minister who deliberately resolves to spend his days as an *Evangelist*, or an *Evangelical Itinerant*, ought, if he can be happy in a single state, to continue in that state. I am of the opinion that neither *Wesley* nor *Whitfield*, for example, ought ever to have married. They were both, indeed, strangely injudicious, in the selection of a partner; but I doubt whether any woman could have been happy with either of them herself, or have made either of them happy, as long as they pursued the course of life to which they were devoted. I think, too, I could name some individuals, now living, in our own country, whose usefulness is greatly extended by their declining to entangle themselves with those worldly cares, which the conjugal relation seldom fails to induce. I know not that *you* have in view any such plan of ministerial labour. If you have, and if you can be comfortable in a life of celibacy, I would advise you never to marry. In this case, you may give yourself more entirely to your work; your movements, however incessant, may be untrammelled; much less will suffice for your decent support, than if you had a family; and thus you may afford essential aid to many congregations, from which you would be in a great measure shut out, if you were bound by domestick ties. There ought to be a few such ministers in every church of large extent. Yet no one ought to be constrained, or even persuaded, to choose this plan of life. Nor should any one adopt it, unless it be the object of his deliberate and devout preference. And even, after having adopted it, for a time, he ought to feel himself at full liberty to retract, and assume the conjugal bond, whenever he is fully persuaded that he can serve the church better by taking this course."

From the broad position taken in the first sentence of this quotation, we entirely dissent; unless the class of those who "ought never to marry," be confined to such individuals (if such there are in the ministerial office) as have great bodily deformities or imperfections, or are the subjects of known hereditary disease, of the most formidable kind—considerations to which Dr. M. does not seem to refer. "Ought not," certainly implies moral obligation; and this we do not, for ourselves, believe that any clergyman is under, more than other men, in reference to marriage; and it is our belief that *no* man or woman is under any such obligation, but in the cases to which we have alluded, and as subject to those considerations of prudence, which ought to be regarded by all without distinction. Indeed, Dr. M. himself seems to come on this very ground, at the close of the section quoted above. Still, we must oppose the opinion, unequivocally expressed by Dr. M., that, "neither Wesley nor Whitfield, for example, ought ever to have married," and that there "ought to be a few such ministers in every church of large extent." We do not indeed go the length of a writer of considerable authority,* who maintains that "it is as much the duty of every man and woman to marry, as it is to eat and drink"—with the exceptions and restrictions that we have already stated. We surely do not think that every clergyman "ought to

* Burgh, the author of "the Dignity of Human Nature."

marry." If there be individuals who really prefer a single life, who can abide in it with comfort and purity, and who believe they can be most useful to the church in such a life, far be it from us to say that they are under a moral obligation to marry. But we do say, that in our judgment, the inclination of no one ought to be, in any wise, controlled, by any of the circumstances that are mentioned in the section we have quoted. We believe that itinerant evangelists, and missionaries of every kind, may lawfully marry; and if so inclined that they ought to marry; and that, if they form a prudent connexion, they may be as useful, and sometimes more useful, than if they had remained in a state of celibacy. That some of the apostles, the original missionaries of the Saviour, and who were placed in quite as trying circumstances as any that occur in modern times, were married men, and that they sometimes took their wives with them on their missionary journeys, is apparent from Scripture (1 Cor. ix. 5). And that those who were not married, had still *power* "to lead about a sister a wife," is distinctly maintained by the great apostle of the Gentiles. A missionary who expects to spend his life in a foreign land, will of course take his wife with him; and those who do not go to distant countries will seldom, if ever, have occasion to be longer absent from their wives and families, than military and naval officers, and many others who follow a sea-faring life. Yet numbers of these, maintain the conjugal relation with happiness to themselves and their partners, and with as much usefulness to society, as men who always remain at home. We do think that a minister who contemplates a missionary life, ought to select a wife with reference to such a vocation; and to apprize her before marriage of what are his prospects, and to ascertain distinctly that she is willing to meet them, and to favour his views and assist his labours. Having done this, he runs no peculiar risk in marrying; for beyond a question, women bear privations and pains and self-denial, better than men. As to Wesley and Whitfield, every body knows, and our author admits, that their wives were not helps-*mete* for them. But we are far from "doubting," with Dr. M. "whether any woman could have been happy with either of them." On the contrary, we believe there were women then in life, who would not only have been happy with either of them, but have rendered their husbands a great deal happier than in fact they were. Such women may indeed be *raræ aves in terris*. But still, rare as they are, such birds, if carefully sought for and warily approached, may be found, and taken, and caged; and happy will be the missionary who shall have one of them, to cheer, with her sweet notes, his sinking spirits, and to enliven his otherwise solitary and gloomy hours. Whether Lady Georgiana Wolff, will turn out to be a bird of such good omen, remains to be seen —we confess we have our doubts; but if she should, her husband will probably be far more useful as well as happy, than if he had remained unmarried—We forbear to dwell on the obvious consideration, that a married clergyman has some opportunities of usefulness, and some protection against suspicion, that no bachelor can have. Thus, on this delicate, but important subject, we also have "shown our opinion."

Dr. M. has comprised so much in the little volume before us, that it may seem unreasonable to express a wish that he had done more. We can indeed hardly conceive how he should have called to mind all the particulars on which he has given advice to his pupil, unless he had for a length of time previously, been in the practice of minuting down the numerous items which he has come over in his letters. We will

however take the liberty to say, that after reading the book, we wished he had given some detailed advice, in regard to a pastor's duty, in his intercourse with the session of his church; and the use he may make of that important auxiliary, in the instruction and government of his flock. The only reference that we find to any thing of this kind, is in the sixth letter, where it is cursorily mentioned, that one or more elders may, in certain cases, advantageously attend a minister, in his pastoral visitations. But the subject in general, is of much importance in itself, and one in regard to which young clergymen need particular information and counsel.

On a review of our review, it has occurred, that by bringing together all, or nearly all, the faults and omissions which we have discovered, or think we have discovered, in these letters, we may possibly abate the desire which some of our readers might otherwise have, to possess and peruse the volume which we have criticised. We desire therefore to assure such readers, if such there be, that they will contravene our wishes and their own improvement, if they permit the effect we have mentioned to take place. Our remarks have been made, as heretofore intimated, chiefly with the view, that if they are of any worth (of which Dr. M. will judge for himself) they may be used to improve a little, some future edition of this work. But we have not the vanity to suppose that the opinions we have announced are infallible; and if they were, they would only, in a very small degree, detract from the value of this uncommonly useful volume. Since its publication, a very competent critick has remarked, that not only clergymen, but all men of liberal pursuits, may profit much by a careful perusal of these letters. But we hesitate not to say, that every theological student or young minister of the gospel in our country, who shall voluntarily neglect to read these letters, will not have availed himself of one of the best aids that he might have used, for knowing his duty, and for inciting him to its faithful discharge.

Literary and Philosophical Intelligence, etc.

Description of a remarkable Well, by Mr. Meigs, Missionary in Ceylon.—September 28, 1826. Mr. Meigs went this day to visit a celebrated well at Navakeery, about six miles east of Oodooville. The mouth of the well (perhaps I should say *crater*) is about thirty feet square. From the level of the ground to the water, is sixteen feet. The sides of the well, quite to the top, are a solid rock, which has probably been rendered smooth by the hand of man. The shape of the mouth (a square) is undoubtedly owing to the same cause. The water in the well is perfectly clear, and of an excellent quality, both for drinking and washing. A multitude of little fishes may be seen playing in it. The greatest depth of the water is 148 feet and a half. At the depth of 72 feet, the water is perfectly fresh; at 75, a little brackish; and at 78, quite salt. The ground at the mouth of the well lies 42 feet above the level of the sea, which is about four miles distant, in a northerly direction. The depth of the water is affected very little either by the rainy season, or the dry season. Several small buildings have been erected near the well, and a steam engine of ten horse power, has been placed there by the government, for the purpose of making an experiment in cultivating the adjacent lands; for though the region for a considerable distance around the well is at present quite rocky and barren, yet it is capable of being cleared of the stones and cultivated, if plenty of water can be furnished at a cheap rate. The quantity of water thrown out by the engine in a minute, is about four and an half tons; which, as it runs from the well, forms quite a little river. The quantity of water in the well must be very great, and is probably inexhaustible by any ordinary means. At the rate above mentioned, the water has been thrown out for 12 *successive hours*, without lowering the surface of the water in the least degree. The

depth of the water has been already noticed, but it is very difficult to ascertain its extent in a *horizontal* direction. Many circumstances, however, render it probable that it is very great. The water regularly rises and falls every day about one inch. Whether it has any connexion with the sea, it is impossible to say. But if it had, we might naturally suppose that the salt water would be on a level with the water of the ocean, which is not the case; the fresh water extending 30 feet below the level of the water in the ocean. It is but a short time since it was ascertained, that the water at the bottom is salt. This was discovered by lowering an empty bottle, by means of a lead and line, to a great depth, and then drawing out the cork that it might fill. I tasted the water myself that was drawn out from the different depths above mentioned, and found it as stated above. The government have it in contemplation to build a very large reservoir near the well, in which the water will stand several feet above the level of ground, so that it may be easily drawn off in any direction, and at any time, to water any part of the adjacent lands.

At a late meeting of the commissioners and jury appointed to examine the coinage at the Mint in London, the Lord Chancellor stated, that the quantity of gold coined from July 1825, to May 1827, amounted to 10,968,693*l.*; a much larger quantity than had ever before been, at one time, ready to send into the world. The silver coinage manufactured in the same period, amounted to 1,000,599*l.*

Dr. Parr was reported in his own literary circles to be the depository of the authorship of Junius's Letters; and he has been heard with great solemnity to say, that the secret would be known when he was no more. His bequest on the subject is the following, written on the fly leaf of Junius:—"The writer of Junius was Mr. Lloyd, secretary to George Grenville, and brother to Philip Lloyd, Dean of Norwich. This will one day or other be generally acknowledged.

S. P."

The Academy of Medicine, in Paris, has awarded to Messrs. Pelletier and Caventou ten thousand francs, for the discovery of the sulphate of quinine; and the same sum to M. Civiale, for a method of crushing, by means of an instrument, the stone in the bladder, and thus extracting it with more safety and less pain than by other methods. The Academy proposed a prize of one thousand francs for the best essay on the following question: "How far it appears possible to prevent, by mechanical means, the absorption of deleterious substances, and in particular of the rabid virus?"

Register of Pennsylvania.—Thirteen Nos. of a weekly paper, under the above title, have been published in Philadelphia. From the Nos. we have examined, we think the paper highly deserving of patronage. Besides much curious and valuable miscellaneous matter, the portion of the Register which has already appeared, contains some very important and interesting statistical and historical information, respecting the early settlement of Pennsylvania. The editor, Samuel Hazard, Esq., is, we think, peculiarly qualified for the labour which he has so successfully commenced; and we have no doubt that he will furnish an accurate and valuable stock of information to the politician, the historian, and the antiquary.

Religious Intelligence.

In consequence of the space occupied in our pages by the minutes of the General Assembly, and by the reports made to that body, which we have inserted at length, we are considerably in arrear with our readers, in regard to religious intelligence of a general kind. We have however, never forgotten the promise given in the introduction of our work, "that an attempt would be made to give a condensed and comprehensive view of religious intelligence; that the readers of the Christian Advocate may know the existing state of Bible societies, missions, and revivals of religion, without being at the expense and trouble, which many cannot afford, of purchasing and reading the numerous publications, to which those interesting and important objects have recently given occasion." From the cause already stated we

have not been able, especially for the last three years, to give as *recent* information on the subject of missions and missionaries, as we have often wished to do. But take the whole year together, and we believe that no event of much importance in the religious world, will be found to lack its proper announcement in our volume for the year. In the mean time, "the numerous publications" which we mentioned five and a half years ago, have become *innumerable*—so that whoever attempts to read one half of them, will find that he can read nothing else—There is in this particular, as we verily believe, "too much of a good thing."

We are indebted to the Missionary Herald, (in our judgment, by far the best publication of its kind in our country, and yet not always correct, as we shall shortly see,) for the most of the statements in the following abridgment—What we give is indeed only an abridgment, of the abridgment contained in that work—except the part which relates to Spanish America, much of which we have written anew. We have chosen for the present month a summary view of missions and religious associations out of our own country; because what is nearer home is already better known—We shall add a few other articles, foreign and domestick.

—

EUROPE.

RELIGIOUS DENOMINATIONS IN EUROPE.

The following estimate of the religious denominations in Europe, said to be compiled from official documents, is extracted from a work recently published in France.

England and Wales,	
Church of England,	6,000,000
Dissenters,	3,000,000
Scotland,	
Presbyterians,	1,500,000
Other sects,	500,000
Ireland,	
Church of England,	500,000
Catholicks,	5,500,000
Presbyterians,	800,000
Carried forward,	17,800,000
Brought forward,	$17,800,000
Methodists, &c.	300,000
Spain, Catholicks,	11,660,000
Portugal, Catholicks,	3,173,300
Austria, Catholicks,	14,000,000
Protestants,	2,000,000
Hungary, Catholicks,	4,200,000
Greeks, Calvinists, Lutherans, &c.	3,646,000
German Confederation,	
Catholicks,	6,700,000
Protestants,	6,750,000
Low Countries, Catholicks,	3,500,000
Protestants,	1,500,000
Prussia, Lutherans,	6,000,000
Catholicks,	4,500,000
Calvinists, &c.	1,000,000
Switzerland, Calvinists,	1,167,000
Catholicks,	580,000
Sweden and Norway,	
Lutherans,	3,550,000
Denmark, Lutherans,	1,700,000
Italy, Catholicks,	20,210,000
France, Catholicks,	30,855,428
Calvinists,	659,000
Lutherans,	280,000
Jews,	51,000
Russia in Europe,	
Greek church,	39,000,000
Catholicks,	8,000,000
Protestants,	2,500,000
Mahommedans,	1,304,000
Turkey in Europe,	
Mahommedans,	7,500,000
Christians,	2,500,000
Total,	206,585,728

Of the above, 112,878,428 are Roman Catholicks, and upwards of 40,000,000 are members of the Greek church.—The Methodists in England are stated at p. 57 of vol. xxiii. to be 231,000; and in Ireland, not to exceed 22,600. The number of Baptist churches in England is estimated to be nearly 900, of which seven-eighths are Calvinistick: the increase during the last 26 years was 309.

PRINCIPAL BENEVOLENT SOCIETIES.

The income of the Societies is given for the year ending in 1827, except where there is notice to the contrary.

In Great Britain.

	Income.
Brit. and For. Bible Soc.	$356,620 00
Naval and Milit'y Bible Soc.	21,613 00
Merch. Seamen's Bible Soc.	2,510 00
Religious Tract Society,	56,163 00
Church Missionary Society,	204,220 00
Wesleyan Missionary Soc.	201,693 00
London Missionary Society,	166,283 00
London Jews Society,	64,256 00
United Brethren,	45,335 00
Bapt. Miss'y Soc. for 1826,	46,800 00
Carried forward,	165,503 00

Brought forward,	$165,503 00
Scottish Missionary Soc.	26,520 00
Glasgow Miss'y Soc. for 1826,	4,460 00
Society for prop. the Gospel, for 1825,	142,293 00
Continental Society, in 1826,	11,946 00
Society for promoting Christian Knowledge,	290,283 00
Hibernian Society,	32,940 00
Irish Society of London,	3,376 00
Home Missionary Society,	
Brit. and Foreign School Soc.	8,350 00
Newfoundland School Soc.	9,416 00
Sunday School Union,	20,230 00
Port of London and Bethel Union,	1,670 00
African Institution, in 1826,	2,456 00
Society for Conversion of Negro slaves, 1825,	13,630 00
Anti-slavery Society,	
Prison Discipline Society,	
Language Institution,	2,700 00
French and Spanish Translation Society,	2,366 00
Receipts of the above Societies,	$1,737,123 00

On the Continent.

German Missionary Society,	
Netherlands Missionary Soc.	
Prot. Bible Soc. of Paris,	$12,055 00
Rel. Tract Soc. of Paris,	1,000 00
Evangelical Missionary Society of Paris,	6,527 00

Not having the means of exhibiting the receipts of Bible Societies on the continent, except those which are mentioned above, an enumeration of them will not be attempted. They are found in Netherlands, Germany, Prussia, Denmark, Sweden, Norway.

It is presumed, that upwards of 700,000 dollars of the receipts of Missionary Societies in Great Britain, mentioned in the above table, were expended on account of missions to the heathen.

The remarks of the Rev. Pastor Diodati before the Bible Society of Geneva, in Switzerland, are worthy of being republished here. Speaking of the present religious state of Europe, he says—

"An excitement respecting religion is manifested so spontaneously throughout Europe, that it appears as if inspired by an unseen power. It now shakes the civilized world. Society is so surrounded with it, so filled in every part, that it seems impossible to appear ignorant of it. And do not think, gentlemen, that I speak only of that external movement, which is presented to our eyes by obvious facts, which is seen in the multitude of Christian societies, institutions, sects, and different associations, of which the interests of religion are the object, and which have often been considered the cause of the religious revival which characterizes our age, whilst they are only one of its numerous consequences. A vague uneasiness has insinuated itself into all classes of society, and has disclosed a secret need which was felt of some operative religion; and this feeling of need has since shown itself more decidedly in a multitude of forms. Materialism and sensuality, by which men have endeavoured to wither and debase the soul, have ended in only making them feel more painfully the vanity of all which they proposed to man to amuse his life and interest his heart. Great calamities have made them seek a refuge which they had in vain looked for on earth. Man has at length felt that he cannot be satisfied without God, and he is now seeking after him. Moreover, when religious opinions have been exhibited, with what eagerness have they been seized upon; with what rapidity have they circulated; how universally have they been the subject of conversation; to what animated discussions have they given rise; how have they occupied all thinking minds; and at length, how have they become a social interest! Philosophic independence itself is found, as it were, surrounded with this influence, and seems carried away by this general movement of minds."

MISSIONS.

The Societies which have operations in southern Europe, are the following:

American Board of Foreign Missions.
Church Missionary Society.
London Missionary Society.
Methodist Missionary Society.
British and Foreign Bible Society.
Religious Tract Society.
British and Foreign School Society.

The *Missionary Societies.*—The stations occupied, and the number of missionaries employed, will be made apparent by the following table.

Stations.	*Missionaries.*	*Printers.*
Malta,	6	2
Corfu,	1	
Zante,	1	
Constantinople,	1	

The *Bible Society.*—The British and Foreign Bible Society employs an agent, Rev. H. D. Leeves, in Constantinople. His transactions in that city and its vicinity have been highly interesting. During 1826, he issued 7,084 copies of the sacred volume, in 14 different languages. The Albanians manifested great joy on receiving, for the first time, the Gospel of Matthew in their own dialect. The printing of the entire N. T. in Albanian, was commenced in January, 1826, and nearly completed in May last. Many villages have

sent deputies to apply, on their behalf, for Testaments, and the Greeks every where receive this sacred boon with enthusiasm. More than 1,000 copies were sent to Missolonghi, before its destruction by the Turks. At Malta, 5,528 copies of the Scriptures have been distributed in 20 languages.—The printing of the Turco-Greek N. Testament, or the N. T. in the Turkish language and Greek characters, has been completed. The N. Testament in Modern Greek, prepared by Hilarion, was in press a year ago; and was soon to be commenced, also, in Turkish with Armenian characters. Hilarion has completed the Psalms in Modern Greek, and was proceeding with the remainder of the Old Testament.

Religious Tract Society.—A few Tracts, in Modern Greek, have been published at the expense of this Society.

WESTERN ASIA.

Societies whose proceedings are reviewed.

American Board of Missions.
German Missionary Society.
London Jews Society.
British and Foreign School Society.

Stations and Missionaries.

Students.	*Missionaries.*
Smyrna - - - -	2
Beyroot - - - -	2
Jews in Western Asia - -	4
German Colonies - - -	8
Karass - - - - -	2
Shusha, - - - - -	7
Whole number	25

The number of *Jews* in Palestine is thought not to exceed 10,000. In the neighbourhood of Smyrna, they are supposed to be ten times as numerous. In some parts of European Turkey, the number is still greater.—The *German Colonies* have been formed within 25 years, and extend from Odessa along the northern shores of the Baltic, and thence across the Taurida to Saratov and Astrachan: they also cross mount Caucasus, and follow down the Russian frontier, west of the Caspian, to the borders of Persia.

A translation of the Scriptures into the vernacular Armenian has been commenced, with the strong approbation of the Armenians.—It is with regret we are constrained to say, that this mission, which, so far as Armenia is concerned, had been very auspiciously commenced is suspended on account of the Persian war, and the missionaries have recrossed Caucasus to their brethren in the Tartar countries.

SIBERIA.

Society.

London Missionary Society.

Station.	*Missionaries.*
Selenginsk, - - - - -	3

The mission is in the centre of the Buriats, at a military station south-east of Irkutsk and lake Baikal. *Lamaism*, a reformed system of Buddhism, is the religion of the Buriats.

The New Testament has been translated into Mongolian, a language extensively spoken, and considerable progress made in the Old.

CHINA.

Society.

London Missionary Society.

Missionary, - - - - 1

Dr. Morrison is assisted by Afa, or Leang-a-fa, a native teacher, who has embraced Christianity. He has determined to employ his own time chiefly in composing explanatory notes to his Chinese Bible.

INDIA.

Societies.

American Baptist Board of Missions.
American Board of Foreign Missions.
Baptist Missionary Society.
Church Missionary Society.
General Baptist Missionary Society.
London Jews Society.
London Missionary Society.
Scottish Missionary Society.
Society for Promoting Christian Knowledge.
Society for Propagating the Gospel.
Wesleyan Missionary Society.
British and Foreign Bible Society.
Societies for Education.

Missionaries, - -	151
Stations, - - -	76
Stations in addition to the above, occupied solely by native readers, or schoolmasters,	about 60
Number of assistant missionaries, of European descent,	about 20
Probable number of native readers, schoolmasters, and assistants,	1,000

Mission Colleges.

	Students.
Anglo-Chinese College, at Malacca,	28
Bishop's College, in Calcutta,	11
College at Serampore, - -	45
College for the Syrians, at Cottayam,	41

Native Colleges, established or patronized by Government.

Mahommedan College in Calcutta, founded, 1780.
Hindoo College, in Calcutta,—1821.
Anglo-Indian College, in Calcutta,
Hindoo College, in Benares,—1794.
Hindoo College, at Agra,
Hindoo College, at Delhi,

Seminaries for educating Native Catechists and Preachers.

These have been established at the following places: viz.

	Students.
By Church Miss. Soc. at Burdwan,	59
By do. at Bangalore,	
By London Miss. Soc. at Bangalore,	13
By do. at Nagercoil,	24
By Church Miss. Soc. at Palamcottah,	34
By do. for females,	32
By do. at Mayaveram,	13
By London Miss. Soc. at Madras,	21
By Church Miss. Soc. at do.	19
By Am. Board of Miss. at Batticotta,	53
By do. for females,	28
By Church Miss. Soc. at Cotta.	

Native preachers are also educated in the several mission colleges.

Mission-Presses.

London Society's Press at Malacca.
do. at Singapore.
Church Missionary Society's press at Calcutta.
Press of Baptist Missionaries in Calcutta.
Serampore Mission press.
Church Missionary Society's press at Surat.
London Missionary Society's press at Surat.
American Mission press at Bombay.
Scottish Mission Lithographic press at Bankote.
London Missionary Society's press at Bellary.
Church Missionary Society's press at Cottayam.
London Society's press at Nagercoil.
Press at Madras, employed by the Tract Society.
American press at Nellore, *Ceylon.*
Church Missionary Society's press at Nellore.
Press at Colombo.
Church Missionary Society's press at Cotta.

A press has been established by Government for disseminating knowledge among the natives.

Books and Tracts printed—

At Malacca, from July, 1824, to July, 1825, nearly	18,000
At Singapore, in 1826, about	25,000
At Calcutta Church Miss. June, 1824, to February, 1826, near 6,000,000 pages, - -	122,344
At Surat, London Miss. Soc. in 1826, - - - - -	19,500
At Bombay, for 1825, 1826, -	60,350
At Bellary, from Oct. 1823, to 1826, - - - - -	30,000
At Nagercoil, in 1825, - -	33,500
At Madras, in 1825, - -	65,500

It will be perceived that the operations of some of the more important presses, as that at Serampore, are not noticed in the foregoing table. At that great establishment, the New Testament has been printed in *thirty-four* languages, and the Old Testament in *eight.*

The number of natives who have joined the different Christian churches in India, is not known. The Church Missionary Society reports 480 native church members in good standing, as connected with their stations in the northern provinces. The following table presents at one view the admissions to the Baptist native churches, in the successive years until 1822.

1800	2	1812	95
1801	6	1813	112
1802	9	1814	127
1803	14	1815	133
1804	15	1816	85
1805	81	1817	174
1806	26	1818	86
1807	14	1819	54
1808	20	1820	51
1809	80	1821	70
1810	106		
1811	97	Total,	1407

Many of these native Christians have departed in the faith.

The congregations of native Christians, that is, natives who have renounced idolatry, in the neighbourhood of Madras, are estimated, by the Society for Promoting Christian Knowledge, at 20,000 souls.

An intelligent gentleman, who resided many years in India, and who possessed ample means of gaining information, has estimated the number of children in the schools in India at 100,000. If this number includes such as are instructed in the schools established by government, it would leave about 60,000 in the schools connected with the several missions.

The education of native females is rapidly gaining upon the public attention and favour, both among the Europeans and the more intelligent Hindoos. One native had given for this object 20,000 rupees, or somewhat more than 10,000 dollars.

Tract Societies exist at Calcutta, Bombay, Madras, and Colombo.

INDIAN ARCHIPELAGO.

Nearly the whole of this division of the survey is under the authority of the king of the Netherlands.

Societies.

Baptist Missionary Society.
London Missionary Society.
Netherlands Missionary Society.
Netherlands Bible Society.

Stations.	*Missionaries.*
On the Island of Java.	
Batavia,	1
Salatiga,	1
On the Island of Amboyna.	
Amboyna,	2
Banda,	1
Bouro,	1
Celebes,	2
Ceram,	1
Kaybobo,	1
Ternate,	1
Timor.	1
Whole number,	12

Seminary for Native Catechists.

London Missionary Society's, at Amboyna; 18 students.

Mission Presses.

London Missionary Society's press, at Batavia.

Do. do. at Amboyna.

Since the establishment of the press at Batavia, from 60,000 to 70,000 Tracts have been printed. Mr. Medhurst publishes the "Chinese Magazine" monthly, to the extent of 3,000.

NEW SOUTH WALES.

Societies.

Church Missionary Society.
London Missionary Society.
Wesleyan Missionary Society.
British and Foreign Bible Society.
Religious Tract Society.

Missionaries.

To the Aborigines, 3

A Seminary, for the benefit of the children of missionaries in New Zealand, and of young New Zealand chiefs, has been established at Paramatta.

—

AFRICA.

EGYPT AND ABYSSINIA.

Societies.

Church Missionary Society.
Wesleyan Missionary Society.

Stations.	*Missionaries.*
Alexandria,	1
Cairo,	3
Abyssinian mission,	2

WESTERN AFRICA.

Societies.

Church Missionary Society.
American Colonization Society.
American Baptist Board of Missions.
German Missionary Society.
Wesleyan Missionary Society.

Stations.	*Missionaries.*
Gambia.	
Bathurst,	1
Sierra Leone.	
Freetown,	5
Kissey,	1
Leicester,	
Gloucester,	
Regent,	
Leopold,	
Charlotte,	
Wellington,	
Waterloo,	1
York,	
Kent,	1
Bananas,	
Plantains,	
Liberia.	
Monrovia,	2

There are five European schoolmasters, and 108 native assistants in the schools.

Seminary for Native Catechists.

Church Missionary Society's, at Regent.

The number of learners, in the schools supported by the Church Missionary Society, according to late accounts, exceeds 2,000; and the communicants at their several stations are, in the aggregate, about 500. The Methodist missionaries report 94 members.

The German Missionary Society has appointed six missionaries to western Africa, part of whom are to settle in Liberia, and the rest in the Danish colony on the Gold coast. The American Board of Missions have also resolved on sending a mission to western Africa. The same determination has been formed by the Episcopal and the Methodist Missionary Societies of this country.

SOUTH AFRICA.

Societies.

London Missionary Society.
United Brethren.
Wesleyan Missionary Society.
Glasgow Missionary Society.

Missionaries,	50
European Assistants,	10
Stations,	34

The aggregate number of learners in the schools, at seven of the stations, exceeds 1,000. The aggregate number of members of the church, at four of the stations, is upwards of 150. Bethelsdorp is not one of these: in 1819, the church at that station consisted of about two hundred members. The Madagascar mission has been remarkably prospered. The mission schools on that Island contain 2,000 scholars. Auxiliary Missionary Societies have been formed at Bethelsdorp, Theopolis, and in Madagascar. There is one, also, at Cape Town.

Seminaries for Native Catechists.

London Missionary Society's, at Bethelsdorp.

Wesleyan Missionary Society's, at Wesleyville.

London Missionary Society's, in Madagascar.

Mission Presses.

London Missionary Society's, at Bethelsdorp.
Glasgow Missionary Society's, at Chumie.
Wesleyan Missionary Society's, at Maquasse.
London Missionary Society's, in Madagascar.

ISLANDS OF THE PACIFIC.

Societies.

American Board of Foreign Missions.
Church Missionary Society.
London Missionary Society.
Wesleyan Missionary Society.

Islands.	*Stations.*	*Missionaries.*
New Zealand,	5	4
Friendly Islands,	1	2
Georgian Islands,	9	9
Society Islands,	6	4
Paumotu Islands,	1	
Harvey Islands,	6	
Raivavai Islands,	4	
Figi Islands,	1	
Marquesas,	1	1
Friendly Islands,	1	
Sandwich Islands,	6	11
Whole number,	41	31

There are also, 17 European or American lay-helpers in the missions, and about 40 converted natives who are employed as regular assistants.

Mission-Presses.

London Missionary Society's, in the Georgian Islands.
London Society's, in the Society Islands.

SPANISH AMERICA.

General Remarks.

Mr. John C. Brigham and Mr. Theophilus Parvin visited South America, on an exploring mission in 1824, under the patronage of the American Board of Missions. Mr. Parvin, for the most of the time, remained stationary at Buenos Ayres, while Mr. Brigham travelled very extensively through the new formed states; and a very interesting account of the religious state of the country through which he passed, prepared by him, was published in the xxi. and xxii. volumes of the Missionary Herald. Mr. Parvin, on his return to the United States, having been released from his connexion with the American Board of Missions, was ordained by the presbytery of Philadelphia, as an evangelist, in January, 1826; and returned to Buenos Ayres with his wife, the daughter of Mr. Rodney, the American minister who died in that city, together with Miss M'Mullin, whom he engaged to go out as the teacher of a female Academy. An account of his establishment there, may be seen in the January number of the Christian Advocate for the present year. It is erroneously stated in the Missionary Herald, that Mr. Parvin is at present a professor in the University of Buenos Ayres. As was mentioned in the article of the Christian Advocate to which we have just referred, he resigned that professorship in the summer of last year. Another error of the Herald, which it may be proper to correct, is, "that Mr. Lancaster is now residing" at Caraccas and Colombia, for the purpose of establishing Lancastrian schools, under the patronage of Bolivar. Mr. Lancaster returned to this country in the autumn of last year, and for several months past has been teaching a school, on his favourite plan, at Trenton in New Jersey. We had a short interview with him in October last. He did not receive such encouragement and patronage in South America, as to induce him to remain in that country. Yet it may be hoped that his labours there will eventually be useful, in leading to the establishment of schools on his system. The truth is, that the agitations which have been renewed in most of the recently formed republicks on the southern part of our Continent, have, for the present, clouded the prospects of that speedy advance in knowledge, morals and true religion, which seemed to be opening on that interesting region, two years since. Still, there is reason to expect that ere long, an effectual door will be opened for the spread of pure religion, in large sections of that country. There is a thirst for knowledge which cannot be repressed; there is a demand for the sacred Scriptures which cannot be refused; universal education is desired and encouraged; the press is becoming untrammelled; and there is, except in the Brazils, a growing disposition to grant a free toleration in religion, which must eventually become dominant. In the mean time, copies of the Bible, to a considerable amount, in the languages of the country, are constantly forwarded from Britain and the United States; and measures are adopted to increase the number largely. The Missionary Herald mentions, as operating on the religious state of Spanish America, the following

Societies.

British and Foreign Bible Society.
American Bible Society.
London Religious Tract Society.
American Tract Society.
British and Foreign School Society.
French and Spanish Translation Society.
Wesleyan Missionary Society.
Baptist Missionary Society.
Mission at the Bay of Honduras.—Two Missionaries.

To which we add:

The Board of Missions of the General Assembly of the Presbyterian Church in the United States; by which pecuniary assistance has already been granted for the support of a missionary and coadjutor with Mr. Parvin. Mr. Parvin has been dismissed from the Presbytery of Philadelphia, with the expectation of uniting with his colleague Mr. Torrey, and a Mr. Brown from Scotland, to form a presbytery at Buenos Ayres; and the Board of Missions are making exertions to raise funds and adopt measures, to carry on missionary operations as extensively as possible, in our sister republicks of Southern America. We add, as follows, from the Missionary Herald.

The three following paragraphs are taken from the London Missionary Register, which has furnished much of the information contained in this survey.

"It is noticed in the last report of the British and Foreign Bible Society, that, on the western coast of South America, a captain of a vessel had distributed, in twelve months, more than 1000 copies of the Spanish scriptures; at Arequipa, another captain found a great desire to possess them; and a correspondent at Valparaiso writes that wide fields were opening for the exercise of the Society's benevolence.

"It may be proper here to advert to a circumstance which seems to have made a considerable impression on the minds of the people. The captain of an English vessel on the coast of Peru had given Spanish Bibles to some inhabitants of Arica: one of these was seized by an ecclesiastick hostile to the circulation of the Scriptures, and committed, by the order of the governor, under the priest's influence, in the most publick manner, to the flames: search was made for other copies, but the people concealed them. A furious hurricane coming on suddenly the next morning, and such an event having never been before known, as the wind is habitually very moderate, the inhabitants, under the terror of this visitation, while their town was kept in almost total darkness for several hours by clouds of dust, had leisure to reflect on the outrage publickly committed on the preceding day. The effect of these reflections the captain thus describes—

"'A universal inquiry was consequently made whether I had any more Bibles. The news spread all along the coast. I distributed five cases among them, and might have disposed of all that I had, but preferred keeping some for Lima. A few days after, the Prefector of Arequipa, next in rank to Bolivar, came to Arica, and was informed of this outrage against liberty of conscience. The Prefector requested me to give him two copies of the Spanish Bible, which I did: one was sent to the Bishop of Arequipa, to know *why that book should be destroyed;* the other was retained for his own use. After I left, he gave directions, I understand, for a circulation of the Bible, and of all religious books, free of any duty or incumbrance.'"

A Bible Society has been formed in Colombia, another in La Guayra, and another in Buenos Ayres: but the National Societies of Great Britain and the United States are the principal sources, from which that vast continent shall, for the present, derive the waters of life. The society of the former country in its twenty-second year, devoted nearly 15,500 dollars towards the dissemination of the Scriptures in this part of the world.

The ancient Peruvian translation of the New Testament has been completed, and there is a prospect of obtaining a version in the Guarina, a language extensively spoken in Paraguay. Another in the Aimara has been undertaken at the charge of the British and Foreign Bible Society.

Other Books and Tracts.

There has been, within a few years, an increasing demand for printing materials in Buenos Ayres, Colombia, and Mexico. The importation of Books has also increased.—The London Tract Society has sent 16,000 of its publications, and the American Tract Society is following the example. The Committee of the former Society say—

"There is every encouragement to prosecute this department of labour: no books are prohibited: all publications are openly sold at the bookstores; and there appears a strong disposition, manifested by most persons of influence, widely to disseminate moral and religious truth, that the spiritual darkness, in which the minds of the people have been so long enveloped, may be removed."

The French and Spanish Translation Society are translating Milner's and Scott's History of the Church of Christ into Spanish. In relation to this measure, a British senator has remarked—

"Such is the strong desire of the more enlightened Spaniards to possess and circulate this work, that the Mexican Legation have already given more than one hundred pounds toward the undertaking. They are extremely anxious to know the truth; a respectable member of the legation said, with much warmth, a few days since, that they had been kept in ignorance upward of three centuries, and

now they were determined to know the truth for themselves."

GUIANA AND WEST INDIES.

Societies.

Baptist Missionary Society.
Church Missionary Society.
Gospel-propagation Society.
London Missionary Society.
Netherlands Missionary Society.
Scottish Missionary Society.
Slave-conversion Society.
United Brethren.
Wesleyan Missionary Society.
British and Foreign Bible Society.
Religious Tract Society.

Whole number of stations, 89.—Of missionaries, 106.

The Baptist mission at Kingston in Jamaica, has more than 2,000 communicants. —At one of the Moravian stations in Jamaica are 328 communicants; at two of their stations on St. Croix, 1,676 communicants; and at two on St. Christopher's, 1,051:—total, 3,055. The Moravians have about 24,000 negroes under their care.—The Wesleyan Methodists have in connexion 4,918 free coloured people, and 17,692 slaves;—total, 22,610.

NORTH AMERICA.

Societies.

American Board of Foreign Missions.
American Baptist Board of Foreign Missions.
American Methodist Episcopal Society.
United Brethren.
Wesleyan Missionary Society.
Bible and Tract Societies, &c. &c.

Missions.	*Stations.*	*Missionaries.*
Cherokees,	12	13
Choctaws,	9	3
Chickasaws,	5	4
Creeks,	2	1
Osages,	4	4
Other Indian missions included in the survey of last month,	11	9
Red River,	2	2
Labrador,	4	14
Greenland,	4	12
Whole number,	53	62

Assistant missionaries, chiefly under the American Board of Missions, 50

General Summary.

Number of missionary stations, (exclusive of 60 stations in India occupied by converted natives)	335
Number of ordained missionaries,	478
Assistant missionaries, chiefly among the American Indians,	104
Mission colleges,	4
Seminaries for educating native catechists, &c.	19
Missionary printing establishments,	32
Learners in missionary schools, at least,	170,000
Native assistants, chiefly school-teachers, about	1,600
Numbers who have renounced idolatry in consequence of the missionary efforts which passed in review, at least	300,000
Members of mission churches, the number not known, but not less than	25,000

Missionary Perils.

The following paragraphs are from a letter addressed to Mr. Loomis, of the Sandwich Island mission, and dated at Canton, China, Nov. 25, 1825.

In so long and intricate a journey as ours, it is impossible to recount the dangers, to which we have been exposed both seen and unseen. But I shall mention one or two. We touched at New Zealand; and owing to the imprudence of our captain, the natives rose upon us, took us and our vessel—and both were in their hands about an hour and a half. They stood over us with uplifted axes and weapons of destruction, as if waiting till some signal should be given;—and we expected every moment to be our last, and to be eaten as soon as killed. One of these horrid cannibals came and handled my person to see what sort of food I should be for them. At length a boat arrived, in which was a chief of influence and one of the Wesleyan missionaries. The chief acted the most friendly part, as well as the missionary, and we were delivered and peace restored. This very chief, who came as our deliverer, had a few years before instigated a plot, and cut off a large ship, and the whole crew were devoured, upwards of ninety persons. The wreck of this ship was before our eyes at the moment of our captivity. We sustained no personal injury whatever.

In making a tour in Java, we were in imminent danger from the rebels of that country. Immediately after our arrival, a large party of Javanese declared war against the Dutch government, with a determination to rid themselves of all foreigners. When we reached the city of Tolo, there was no way by which we could return to Batavia but near the seat of rebellion. The road lies over innumerable wooden bridges across deep ravines; and we had much reason to fear that the rebels might have made a de-

scent upon the road, and cut the bridges so as to make them fall under our carriage upon dry pits in the road, filled with sharp piles at the bottom, and covered over to deceive and entrap us, as they had done at some places in the neighbourhood. But we escaped and got safely to Batavia, travelling with all speed. We had not reached that place more than two days, when news came that the rebels had made a descent upon the main road, burnt and destroyed the post houses for a considerable distance, and intercepted all communication, sparing none—not even the English, who are generally esteemed in Java.

While at Batavia, the dreadful fever raged, to which that place is subject—and multitudes were carried off—but it was not suffered to come nigh us.

In going from Batavia to Singapore, we had to pass the straits of Banca and Riho. These places abound with pirates, and the vessel in which we were obliged to take passage was so small, and miserably manned by Malays, that had we been attacked, we must have been taken. In these cases they kill the foreigners, and enslave the Malays. But here also God was our defence and our shield; and we reached our place of destination in safety.

In travelling by land, our carriages have been broken down and overturned; but no harm has overtaken us. Oh, for hearts to trust, to love, and adore Him, who is so full of compassion and so gracious.

[*Missionary Herald.*

The Report of the Young Men of the City of Philadelphia, associated for the distribution of the Holy Scriptures; read the 28th of Feb. at a general thanksgiving meeting in the Sixth Presbyterian Church.

In commencing our report, we must take occasion to express our gratitude to Him, who distributeth blessings as he will, that He has assigned us such a work to do, and has given us the will and ability to do it: our operations, it will be borne in mind, have been confined to the city proper.

At the meeting on the 10th of January, a two-fold resolution was adopted—that every family in the city be visited, whether supposed to possess or to be destitute of a Bible; and that the work be completed if practicable by the first of the ensuing March. If we may judge by the representations of the respective ward committees, the first of these resolutions has been strictly complied with: on the latter we are now to present our final report.

A few French families are still destitute; of these an accurate account has been taken, and their wants will be supplied, so soon as copies in the French language can be obtained. With these exceptions, if such they may be called, the work is believed to be completed; and had there been a supply of Bibles, it would have been completed at a much earlier period.

A few families, on professedly religious principles, manifested an unwillingness to receive a copy of the Scriptures, when the committees made the first visit to ascertain the destitution; but by far the greater number, even of these, did not scruple to accept a Bible when it was afterwards offered to them. Kind treatment was experienced for the most part, and an interest and sympathy was expressed in the object we had in view. Those cases which were not of this description, we willingly refer to the period "which will try every man's work of what sort it is." One instance is mentioned of a poor woman, who expressed herself as having prayed for a Bible for some months, without knowing, until the committee accosted her, how her petition was to be answered. Such cases tell doubly.—They indicate on the one hand, that "the effectual fervent prayer of the righteous availeth much:" and they indicate secondly, that the benevolent enterprises of a publick character are often the result of a spirit of prayer, that is known only to the heart-searching and secret-seeing eye. The Bibles distributed in the wards respectively, are as follows:

New Market, 365—Pine, 201—Dock, 145—Walnut, 50—Chestnut, 94—High Street, 53—South Mulberry, 146—North Mulberry, 203—Lower Delaware, 259—Upper Delaware, 133—North, 126—South, 80—Middle, 100—Locust, 239—Cedar, 220—Total number, 2414.

These copies were distributed for the most part gratuitously. It was enjoined on the committees severally, to dispose of the copies at cost price, or for whatever could be obtained; but the entire proceeds from sales do not exceed $40. Indeed it was to be presumed, that those who at all prize the Bible, where a copy is to be purchased at so moderate a rate, would be previously supplied. Those on the other hand who do not care for a Bible, although able to purchase it, were not likely to contribute much for its attainment. In many respects it is a hopeless matter to confer a Bible on an individual who does not prize it; but that such a man needs it, is evident, and that he may be benefited by it, is possible.

Agreeably to the wishes of the Philadelphia Bible Society, our aim has been

to supply only destitute *families*. In a few cases, however, we deviated from our instructions on this head. When servants and apprentices evinced a desire to possess, and were willing to purchase a copy, alleging that they were excluded from the use of the only copy in the family, we did not dare to refuse.

The destitution, as will be seen, far exceeded our calculations. It was greatest in those parts of the city which are inhabited by people of colour. Multitudes of these persons are unable to read; and in such cases, our "bread" has been "cast" emphatically "upon the waters," but even here we are not without hope of "finding it, though it be after many days." The same spirit of Christian enterprise which prompted to the dissemination of the Scriptures, will suggest the propriety of having an organized corps, similar to that now in existence in Ireland, who will go round and read to the ignorant that Bible which is now in their hands; so that it may prove no longer a "dead letter, but a life-giving spirit." The children moreover of these ignorant parents have access to instruction, through the fidelity of "the dangerous American Sunday School Union!" The work of supplying the destitution in this city has been accomplished, with a facility that may well put us to shame, for not having determined on it much sooner. The committee of arrangement met weekly to receive reports from the respective ward committees, and to ascertain that the work progressed uniformly. The respective districts managed their own affairs—on the principle, that different modes suit different persons and places. Yet (as in our political compact) we have been confederated, so as to encourage all and to fetter none; and we have derived, we believe, the like benefits, freedom without anarchy, and power without tyranny. With the plenary acknowledgment, that we are but "unprofitable servants," and with the sincere desire and confident hope that "the knowledge of the Lord shall cover the earth as the waters do the sea," we close by bidding "God speed" to all, in every place, who are engaged in the distribution of the Holy Scriptures.

By order of the Young Men's Association.

JOHN H. KENNEDY, *Chairman.*

We copy from the Lansingburg Gazette of the 25th of March, the following article.

OBITUARY.

"DIED—On Monday evening, the 17th instant, at his residence, in this village, the REV. DR. SAMUEL BLATCHFORD, D.D., in the 61st year of his age, and the 41st of his ministry. He was a scholar of brilliant acquirements, and a sound divine—as a persuasive and eloquent preacher he was surpassed by few, if any, in our country—and was in full possession of all those endearing virtues and Christian graces, which adorn and beautify the human character. He was sincerely beloved and esteemed by all who knew him. He died in the bosom of his church, in the full faith and hope of a glorious resurrection. The following biographical sketch of this venerable divine, furnished us by an esteemed correspondent, cannot be uninteresting to many of our readers:—

DR. BLATCHFORD, was a native of Plymouth, England—received his education at Hammerton Academy—emigrated to America in 1795, and in 1804 was installed Pastor of the United Presbyterian Churches of Lansingburgh and Waterford. This office he filled until his death, a period of 24 years;—and it is no small testimony to his worth to say, that he retained during the time the attachment of his people undiminished, and has left behind him a name that will long be cherished with affection and regard. He was a tender husband, a kind father, and warm friend. He was a patron of learning, and a zealous advocate for the charities of the day. To decision of character, he united the urbanity of a gentleman—the accomplishments of a scholar, and the virtues of a Christian. He possessed sound judgment and an extensive knowledge of human nature. These he employed in subserviency to the peace and happiness of his people. As a theologian, his knowledge was comprehensive; and by merit alone he rose to distinction in the Church. —Whilst he guarded against innovation, both in doctrine and

preaching, in the full belief of the fundamental truths of the Gospel, with persuasive force he preached Christ crucified as the sinner's only hope. During his illness, which was protracted and painful, he exhibited Christian fortitude and resignation, seldom equalled. And to all who visited him, he testified of a Saviour's love, and exemplified the efficacy of a Christian's hope."

The preceding article is too short and general, to do justice to the character of so eminent and excellent a minister of the gospel, as Dr. Blatchford confessedly was. We hope that some one of his numerous friends will furnish us with a memoir, more worthy of one of the most influential men in the Presbyterian church. To us his memory is indeed precious; and we wish it to be embalmed in the pages of the Christian Advocate.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of March last, viz.

Of Alexander Henry, Esq. from the Mite Society of Bridgeton, W. J. for the Contingent Fund	$ 10 50
Of Rev. Dr. John M'Dowell, from two individuals in the First Presbyterian Church in Elizabethtown, each $162.50, for the New York and New Jersey Synodical Professorship	325 00
Of Rev. Alexander Heberton, contributed by members of Allentownship Congregation, for do.	20 00
Of United States Branch Bank in New York for one year's income of the Nephew Scholarship	175 00
Of Rev. Thomas J. Biggs, for six months' interest of the Kennedy Scholarship,	75 00
Total	$605 50

The Treasurer has received of the Rev. John H. Kennedy, a collection in the Sixth Presbyterian Church, "It is to be devoted to the South American Mission now contemplated." 20 75

View of Publick Affairs.

EUROPE.

The latest European advices, to which we have had access, are from Liverpool, to the 26th of February, from London, to the 24th, and from Paris, to the 9th of the same month.

BRITAIN.—A ministry has been organized in England, of which the Duke of Wellington is the head. The British cabinet, as officially announced, is as follows:—

Lord Bathurst, President of the Council, in place of the Duke of Portland; Lord Lyndhurst, Lord Chancellor; Lord Ellenborough, Lord of the privy seal, in place of the Earl of Carlisle; the Duke of Wellington, First Lord of the Treasury, in place of Viscount Goderich; the Hon. Henry Goulburn, Chancellor of the Exchequer, in place of Mr. Herries; Lord Beresford, Master of the Ordnance; Mr. Peel, Secretary of State for the Home Department, in place of the Marquis of Lansdowne; Mr. Huskisson, Secretary of State for the Colonies; Earl Dudley, Secretary of State for Foreign Affairs; Lord Melville, President of the Board of Control, in place of Mr. C. Wynn; Mr. Grant, President of the Board of Trade, and Treasurer of the Navy; the Earl of Aberdeen, Chancellor of the Duchy of Lancaster, in place of Lord Bexley; Mr. Herries, Master of the Mint, in place of Mr. Tierney; and Lord Palmeston, Secretary of War.

The Duke of Wellington, having accepted the post of First Lord of the Treasury and Prime Minister, has resigned the command of the army. The duties of the office

are to be performed by a commission, to consist of Lord Beresford, Sir George Murray, and Sir Herbert Taylor. Sir Charles Wetherill is to take the post of Attorney General.

Parliament was opened by commission on the 20th of January. The royal speech, as delivered by the Lord Chancellor, states—that all foreign powers give assurances of their desire to remain in amity with England, and to preserve the peace of Europe—that his majesty, having long seen with concern the conflict between the Ottoman Porte and the Greeks, and having been earnestly entreated by the latter to interpose his good offices to bring about a reconciliation, had first consulted with the Emperor of Russia for the purpose, in April, 1826, and afterwards had entered into a treaty with him, and the court of France, on the 6th of July, 1827, for the pacification of Greece—that the collision which took place between the Ottoman and combined fleets, in the port of Navarino, was "wholly unexpected by his Majesty;" and that "notwithstanding the display of valour by the combined fleet, his Majesty deeply laments that this conflict should have occurred with the naval force of an ancient ally"—that he "still entertains a confident hope that this untoward event will not be followed by farther hostilities"—that his Majesty would maintain the national faith pledged in the treaty with Russia and France, but would earnestly endeavour to preserve the repose of Europe—that the independence of Portugal being secured, his Majesty had given orders that the British forces in that country should be immediately withdrawn—that the estimates for the current year had been prepared, with all the regard to economy which the public service would permit—that although there had been a diminution in some branches of the revenue, the amount on the whole did not disappoint previous expectations—that there had been a considerable increase in the export of British manufactures, and that this was producing a continual abatement of the late commercial difficulties. The speech then concludes with the usual assurances of reliance on parliament, and his Majesty's solicitude for the happiness and prosperity of his people—We have endeavoured to give every leading idea contained in the speech, because it is usually considered as exhibiting the most authentic statement of the facts to which it refers, and as indicating the views and wishes of the existing cabinet. When a response to the speech was moved, there was but little speaking, either in the house of Lords or Commons. In both, however, the manner in which the battle of Navarino had been mentioned, and the acknowledgment of the Turk as an "ancient ally" were made the subject of some strictures. But the response, drawn up of course by the friends of the ministry, was carried without a division. Since that period, there has been a good deal of altercation and explanation among the *ins* and the *outs*. The present is what is usually denominated a *tory* ministry: and there is so much difference of opinion among the members, who compose it, that it appears likely it cannot long be kept from dissolution. In the mean time, the prospect of war with the Turk, notwithstanding the peaceful aspect of the royal speech, seems to increase. The latest accounts both from Britain and France, represent war as probable, and indeed as all but unavoidable. The London Courier, a ministerial paper, it is said, "admits the impossibility of preserving peace between the allied powers and the Sultan." The latest London date we have seen, which is Feb. 24th, exhibits the following article—

"The accounts from St. Petersburgh are to the 30th ult. The news of the Duke of Wellington having had orders to form a ministry, had reached St. Petersburgh, and had created a great sensation.

French papers to the 21st inst. reached us by express. Their contents confirm all that had been announced respecting the sudden change in the policy and conduct of the Porte; the banishment of British, French, and Russian subjects, and the appeal to the religious fanaticism of the people. These measures had been agreed on immediately after the battle of Navarino, but had been suspended in consequence of the active negotiations which followed that event. They have now been adopted, we are told, 'on account of the departure of the Ambassadors from Constantinople.' In vain did the ministers of the neutral powers interfere; even the Austrian internuncio was cavalierly told 'that the Porte would have it so.' The anger of the Sultan extended itself to the Musselmen; for it was said that Tahir Pacha, who had fought at Navarino, had been beheaded."

Lord Cochrane had suddenly and unexpectedly returned to England, having no longer any object to attain in behalf of the Greeks. The Duke of Wellington had stated in the house of Lords, that it was the intention of the government to introduce a corn bill, founded upon that which had been rejected last year. Numerous petitions for the repeal of the test and corporation acts, were before parliament. A letter had also been addressed to Sir Francis Burdett, by the Secretary of the Catholicks in Ireland, requesting him to present to parliament the general petition of the Irish Catho-

licks; and to this letter the Baronet had returned a favourable answer. It appears that Picton and Sidney, in the province of Nova Scotia, have, by an order in council, been declared to be Free Ports, and also Montego Bay in Jamaica.

FRANCE.—On the 5th of February, the Session of the French Legislature was opened in form by the king, surrounded by all his family, chief officers of his household, his ministers, and grand officers of the crown. He delivered in person a speech, of which the following is the substance. He declared that he came "to make known the situation of France"—that the relations of France with foreign powers was amicable and satisfactory—the affairs of Turkey and Greece alone excepted; and that as to these, he entertained the hope that he and his allies would be able to settle the controversy "without the necessity of having recourse to arms"—that the unexpected battle of Navarino was an occasion of glory for the arms of France, and "a brilliant pledge of the union of the three flags"—that the support of a French army in Spain had been burdensome to the French, but that the burden would very speedily be removed, by withdrawing the French troops from that kingdom—that a vigorous blockade of Algiers continued, and would be continued, till due satisfaction for Algerine aggressions should be received—that the French flag "in distant regions, and under the dominion of infant governments" [we suppose the South American Republicks are intended] had "suffered some aggressions," but that reparation was expected for the past, and care would be taken to prevent the like in future—that the domestick affairs of France, as well as her foreign relations, were in a desirable state—that there had been a temporary diminution of income, for which it would be necessary to provide, but that "a severe and extensive economy" should be used—that the army would be gratified by his "calling his son to act in the military promotions"—that the increasing commerce and industry of France required "more numerous outlets," and that an additional minister, to superintend these concerns, it was his wish should be appointed—that religion and education, although intimately connected, required "a separate direction," and that he had ordered a division to be made—that it was his wish to support the national charter granted by his brother, and which he had sworn to maintain; and that he should be watchful to see that the legislative operations were carried on in harmony with that charter—that "some high questions of publick administration had been pointed out for his attention," which he had ordered to be examined with a view "to bring out the truth." The address then closes with the customary declaration of his devotion to "the happiness of France," and of his reliance on the chambers to second his endeavours. It is said that this speech "was heard with a lively interest, and followed with prolonged acclamations." It appears that there is a decided majority in both chambers, opposed to the measures of the late ministry; and in favour of opinions and proceedings *qualifiedly* liberal. Our nation's friend, General La Fayette, had been very ill of pleurisy, but was recovering. In consequence of his sickness, he had not been able to take his seat in the chamber of deputies. On the whole, it appears that the progress of arbitrary measures, both in reference to politicks and religion, has received a serious check in France; and we cannot but hope that a still greater melioration is at hand.

SPAIN.—We have nothing of much moment to report, in regard to this unhappy kingdom. The late insurrectionary movements seem, for the present, to be put down. But the kingdom is still greatly agitated, and miserably impoverished. Bands of robbers have obstructed the approaches even to the capital—One distinguished horde has, it is said, been lately broken up. The king had been ill of the gout, but was stated to be convalescent. The French troops were leaving Spain, and Cadiz was to be garrisoned by a Spanish military corps.

PORTUGAL.—The Princess Regent opened the Portuguese legislature on the 2d of June; she said "that a great deal remained to be done before the political fabrick could be considered as completely consolidated;" spoke favourably of Don Miguel; said that Spain had acted with good faith, and that party spirit was nearly extinct. An article dated Lisbon, Jan. 23d, which appears to have been taken from a Paris paper, contains the following information. "We have just received despatches from the infant Don Miguel, of a very unsatisfactory nature, relative to the queen, to the marquis Loulle, and to the Infanta Donna Maria, his wife. It seems that Don Miguel will not quit England till the queen his mother shall have left Portugal. As to the marquis Loulle, we are again assured that he is also to set out with the princess, before the arrival of the infant. It is certain that the preparations are resumed, which were suspended, on board the English frigate which is to conduct them to London. But the most general opinion is, that the queen will set out for Rome on board the frigate." Either in pretence, or in reality, Don Miguel has abandoned his mother's arbitrary views; and will not assume the crown till she shall have left the kingdom. His pre-

sent professions are decisively in favour of the existing constitution. We do not understand that his marriage with his niece is yet consummated: a marriage which no dispensation from the Pope, can render other than *incestuous*. The insurrections in Portugal appear to be quieted, and as elsewhere observed, the British troops are leaving the kingdom.

Russia.—Under one of the latest dates we have seen, from a London paper, we observe the following article: "A demand is said to have been made by the Russian government for a port in the Mediterranean.—The British government, it is added, hesitate in acceding to this demand; and it has been suggested that Russia would probably take forcible possession of Milo, an island and harbour well calculated for the purposes of the Czar."—If the junction of the Russian fleet with that of England, in the late battle of Navarino, has awakened a spirit of cupidity for a naval station in the Mediterranean, Britain will pay dearly for her alliance. We rather suspect, however, that this article is merely a manufacture of a London paragraphist. Yet the cordial union of three such powers as Britain, France, and Russia, all inordinately proud and ambitious, would, if long continued, be a new thing under the sun. He who rules among the nations, may use this union to humble, perhaps to destroy, the Mussulman power, and then permit it to end, as such things have usually ended, in a bitter quarrel among the allies themselves. It is stated that an entire change has taken place in the Russian ministry. The particulars are not known, further than that it is said to have been occasioned by a difference of opinion in regard to a war with Turkey.

Turkey.—It must be admitted that the Sultan Mahmoud has acted with consummate policy. His intentions were apparently pacifick for a considerable time after the destruction of his fleet, and he detained the ministers of the allied powers far beyond their expectations and wishes. In the mean time, he exerted all his influence and exertions to prepare for war—covering the whole with the pretence, (and doing it so as to make it believed by the negotiators) that his dignity and the spirit of his people demanded these measures. Since the departure of the ambassadors, he has made that circumstance an ostensible reason for measures still more warlike, and preparations for hostile operations still more efficient; and yet without a declaration of war. He has closed the Bosphorus against the flags of all nations; he has detained the vessels of the allied powers, and put their cargoes into a state of sequestration; he has provisioned his capital with grain taken by force from vessels in his port; he has refused all mediation from neutral powers; he has declared that he will not accept the terms of the allied powers for the pacification of Greece; and by a most inflammatory proclamation addressed to the religious feelings of Musselmen, he has called them all to arms—a hundred thousand Kurds are said to be on their march for Europe; he has struck terror into the minds of all Europeans resident in his dominions, and has seized and probably strangled a rich merchant of Scio; he has, in a word, converted his capital into a military camp, and done every thing but proclaim war—Perhaps he wishes to provoke such a declaration from the allied powers, before he makes it himself. These measures of the Sultan, taken in connexion with the treaty which exists between England, France, and Russia, seem to render war inevitable. Yet we shall look for peace till war is proclaimed. But it really seems as if a bloody conflict was at hand; and if so, the convulsion of all Europe will probably be the consequence.

Greece.—It is stated, with apparent authenticity, that 15,000 of the Egyptian troops have left Greece, and that but 8000 remain; and that these are in a starving condition. The Greeks still carry on military operations, and General Church, it is stated, is besieging Missolonghi. The ruling powers in Greece have published a proclamation prohibiting the capture of any more vessels by their cruisers, denouncing piracy in the severest terms, and forbidding their vessels, not employed in blockades, to put to sea at all. The fortress of Scio is reported to have fallen into the hands of the Greeks; but this wants confirmation—The devastations which the Turks have made in Greece have produced indescribable distress; and we hope the exertions of Dr. Howe in our country, to obtain for them some farther relief, will be successful.

ASIA.

One of the latest papers received from London, contains the following article. "By accounts from Madras of the 18th of October, it appears that hostilities have been commenced against the Rajah of Kolapore. Kolapore is situated in the province of Bejapore, and distant about one hundred and eighty miles south of Bombay, and nearly five hundred miles north-west of Madras. A strong ghurry, hitherto deemed impregnable, had been reduced by the British forces."—We regret that war has again been proclaimed against a native prince of India. We cannot avoid the suspicion that

British cupidity is deeply concerned in these conflicts. When will humanity and religion put an end to the needless sufferings of the inhabitants of India! It also appears, that in the island of Java, after a cessation of hostilities for a time, active warfare had again commenced, between the native forces and the Dutch troops.

AFRICA.

We extract the following interesting article from the United States Gazette of the 27th of March:—

"Capt. Nicholson, of the United States navy, who has recently returned from Africa, gives, in a letter to Mr. Clay, a very flattering account of the American colony at Liberia, which he visited in returning from the Mediterranean.

The colonists, with most of whom Capt. N. conversed, and of whom there are 1,200, are quite content with their situation, and do not desire to return; and eight of Capt. N.'s crew, after being on shore a few days, applied for, and received their discharge, in order to join their brethren. These eight were coloured mechanics, and possessed of nearly two thousand dollars.

The soil in the possession of the colonists is rich, and will produce a superabundance for the support of the colony, as well as for external commerce. Sugar, cotton, coffee, rice, and various trees and plants, yielding valuable dyes, and medicinal gums, can be cultivated with success.

The colonists were not only *content*—they were *happy;* and appeared to enjoy that rational freedom which their present situation secured. They have turned their attention to agriculture, and already raise 100 hogsheads of tobacco per year. Indeed, the soil will produce any thing which a tropical climate will allow to arrive to maturity."

It appears that the enterprising and dauntless missionary Wolff is determined to set out for Timbuctoo, in the character of a travelling servant to a kind of mercantile caravan. His object is to carry the gospel to some of his Jewish brethren, who are said to dwell in that city; and to endeavour to plant Christianity there. He leaves lady Georgiana with a new born infant daughter—It appears that she is not opposed to the enterprise, but favours it.

AMERICA.

The last month has afforded us less news of importance from our own continent, than from the continents of the old world. Warfare is yet carried on, but without much activity, between the Emperor of Brazil and Buenos Ayres. Colombia, under the auspices of Bolivar, appears to be improving—The Liberator, when last heard from, was at Bogota; and was ready to pledge himself that in the province of Caraccas all difficulties should be settled within a year—In the mean time, the whole country is under martial law. Mexico is yet agitated by the conflicts and commotions produced by the banishment of the natives of old Spain—That measure is likely to be effected, and the government appears to act with efficiency. In Guatimala the intestine war still rages; and the English consul has been murdered by one of the natives, a servant in his family, with a view to seize his wealth. The murderer however has been taken, and the remains of the consul have received funeral honours. From the other republicks of the South, no news has reached us within the month. In the United States, nothing disturbs the public tranquillity, unless it be the controversy about our next president; and this is chiefly a newspaper and congressional controversy. Still it is one which we think all good citizens should endeavour to abate, and not to inflame. It interferes, in some instances, with private friendships; and the slanders which are circulated on both sides, and we think about equally on both, are prejudicial to morals, and hurtful to national character. Let every citizen enjoy his opinion and exercise his rights; and looking to an overruling providence to give the result most beneficial to our common country, let us quietly await the issue.

*** The IV. No. of *The Presbyterian*, with some other articles, unavoidably omitted in our present number, may be expected in our next—The engraved likeness of the late venerable Joseph Eastburn, which accompanies our present No., will, we think, be pronounced a very good one, by all who remember his appearance in the last ten years of his life, during which the portrait was taken, from which the engraving has been made.